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TWO APPROACHES TO EDUCATIONAL PLANNING: FREIRE AND WORTH

by

© BARRY DAVID MOORE

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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled "Two Approaches to Educational Planning: Freire and Worth," submitted by Barry David Moore in partial fulfilment of the requirements for the degree of Doctor of Philosophy.

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ABSTRACT

The purpose of this thesis was, first, to understand, and to compare and analyse two approaches to educational planning represented in the writings of Paulo Freire, a Third World educator, and of Walter Worth, a First World educator; and second, to develop the necessary analytical framework for carrying out the above task. In order to gain some of the perspective required for developing the analytical framework a sketch of the history of educational planning was prepared with a view to uncovering what were regarded as key ingredients of "Second Generation Educational Planning." Seven such ingredients were listed and further developed into the analytical framework, or Paradigm, that was applied to the writings of Freire and Worth. The seven dimensions of the Paradigm were summarized as: Orientation, Context, Time, Scope, Quantity and Quality, Connection to Organization, and Participation. Each of these dimensions was used, first, to understand, and second, to compare and analyse the planning approaches of Freire and Worth.

Freire and Worth both had material relating to all dimensions of the Paradigm, and it was concluded that they could be classed as Second Generation Educational Planners. Omissions in Paradigm coverage were by Freire

and were confined to parts of two variables in the Scope dimension.

Freire's approach to planning was seen to emphasize the Context and Participation dimensions, and to de-emphasize parts of the Scope dimension. Worth's approach tended to emphasize the Scope and Connection to Organization dimensions, and to de-emphasize the Participation dimension. These features of the planning approaches of Freire and Worth were seen to be a means of identifying a fundamental contrast in their approaches to planning which arose out of the political model used by Freire and the system model used by Worth. The study also identified, in addition to the system-model base of Worth, another aspect to his approach to planning that was seen to contain many of the characteristics of a political model. However this aspect of his approach tended not to be translated, as the system model was, into specific proposals.

Finally, the study showed that the Paradigm was a useful instrument for opening up for scrutiny the planning approaches of Freire and Worth.

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Chapter I

INTRODUCTION

STATEMENT OF THE PROBLEM

The purpose of this study was: (1) to understand, and to compare and analyse two approaches to educational planning represented in the writings of Paulo Freire, a Third World educator, and in the work of Alberta's Walter Worth as it is described in A Choice of Futures; (2) to develop the necessary analytical framework to carry out the examination of these approaches.

BACKGROUND INFORMATION ON FREIRE AND WORTH

1. Freire. Paulo Freire was born in Recife, Brazil, in 1921. Recife was and remains one of those centres of poverty and underdevelopment that are so prevalent in Brazil and other parts of the Third World.[1] The possessor of a doctorate from the University of Recife,

---

[1] The term "Third World" is used to describe the underdeveloped and developing societies of Asia, Africa and Latin America which attempt to be non-aligned with either the Western (the First) or the Soviet (the Second) "Worlds." As Michael Harrington points out, it would be a mistake to think of Third World societies as a unified group. "There are antagonisms within the Third World which are quite murderous, as the civil wars in Nigeria and the Sudan or the various struggles between China, India and Pakistan demonstrate" (1972:217).

where he taught for a time, Freire's concern for many years has been focussed on the need to develop a style of education that enables men to cease being "objects" of domination and members of the "culture of silence," and to begin being "subjects" in the process of their own and others' liberation (1970a:4/7, 4/8). According to Freire, the existing educational system is one of the most significant instruments for turning people into objects and ensuring their membership in the culture of silence (1970d: 59, 152).

Freire's thought has emerged directly out of his deep involvement in the struggle of the people of the Third World for liberation. Indeed, the thought-action "praxis," as he calls it, is one of the critical ingredients of his philosophy of education (1970d: 75, 76).

His work in north east Brazil in the late 1950's and early 1960's was regarded as such a threat to the established order in Brazil that after the military coup in 1964 Freire was "invited" to leave his homeland.

His ideas and methods have since been widely used in literacy campaigns in Chile where he worked from 1964 to 1969, and in other Third World countries. After 1969 he became a Fellow of the Center for the Study of Development and Social Change and a Visiting Professor at Harvard University's Center for Studies in Education and Development. He was, in 1973, a Consultant to the Office of Education in the World Council of Churches in Geneva, Switzerland (Goulet, 1973).

Writing primarily in Portuguese and Spanish, four of Freire's works were translated into English when this study was carried out.[2] Unlike Ivan Illich who seems to aim most of his writings at North America, Freire is somewhat less convinced of the usefulness of such attempts at dialogue between the Third World and the First. Joao de Veiga Continho in the Preface to Cultural Action for Freedom puts this point well:

> It [the voice of Freire] is not a voice of representation, petition or remonstrance. His message, which began to spread in Latin America some years ago, is today being heard and finds an echo among those sectors of the First World which, for one reason or another, feel attuned to the Third.
>
> Something has happened since Frantz Fanon wrote "The Wretched of the Earth." When that book appeared, in the early sixties, Jean-Paul Sartre noted with some alarm: he is not talking to us. In Fanon, said Sartre, the Third World had found itself and was speaking to itself; it was not concerned with the master world. Nevertheless, Sartre went on, the master world, the Europeans, would do well to take heed of what the man is saying, if they cared for their own survival.
>
> In the voice of Paulo Freire the Third World still disdains to address itself to the managers of the First. In his opinion, and in that of many of his peers, there can be no dialogue between antagonists. But Freire invites the hitherto silent sectors of the affluent world or at least the more awakened members of those over-managed, over-consuming societies to a

---

[2] These were: (1) Cultural Action: A Dialectic Analysis, (Cuernavaca, Mexico: Centro Intercultural De Documentacion, 1970); (2) Cultural Action for Freedom, (Cambridge, Mass.: Harvard Educational Review and Center for the Study of Development and Social Change, Monograph No. 1, 1970); (3) "Cultural Freedom in Latin America," Human Rights and the Liberation of Man in the Americas, ed. L. M. Colonnese (Notre Dame: Notre Dame Press, 1970); (4) The Pedagogy of the Oppressed, (New York: Herder and Herder, 1970). Another book by Freire, Education for Critical Consciousness, was published in the late spring of 1973, just as this study was being completed.

> rediscovery of the world in which they live . . . (1970a:v).

2. Worth. Walter Worth, in 1973, the Deputy Minister of Advanced Education in the Province of Alberta, was born in Saskatchewan in 1925. With the exception of two years in the Armed Forces in the mid 1940's and one year with the Hoover Machine Company in Edmonton, all of his working life has been spent in the field of education. He has been teacher, school superintendent, professor, Associate Dean, University Vice-President, and Commissioner, Alberta Commission on Educational Planning.[3]

As Commissioner, Worth was given the responsibility by the Government of Alberta in June, 1969, to carry out a major analysis of education in the province; in Worth's own words, "to anticipate new needs, problems or alternatives, and to suggest solutions or propose interventions" (Riffel and Miklos, 1971:63). The work of the Alberta Commission on Educational Planning culminated in the publication of A Choice of Futures in June, 1972. This document was the key source for the examination of Worth's approach to educational planning.

In terms of his general approach to educational planning, perhaps two of Worth's main emphases might be mentioned at this point. One of these was his reliance upon general systems theory as a model for a sound educational system and a sound society (1972:301). The other was his view that the future is not something that is given or the product of fate, but is open to be created by the choices and actions of men (1972:30).

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[3] From information sent out by the Alberta Commission on Educational Planning. See Appendix A.

SIGNIFICANCE OF THE PROBLEM

To understand and analyse the educational planning done by Walter Worth and his Royal Commission would seem to be a viable topic for a dissertation in the Province of Alberta in 1973, not only because the Commission's work was the most recent and perhaps the most comprehensive study of education in the history of this Province, but also because the Commissioner is the Deputy Minister of Advanced Education, and therefore in a position to enable the actual implementation of many of the Commission's findings.

To understand and analyse the work of the Brazilian, Paulo Freire is less easily justified. Nevertheless, I believe a strong case can be made for doing so. The following reasons are advanced in building this case. First, an outsider may help us to see ourselves more clearly. Paulo Freire has some rather definite views on the process of education. The roots of many of these ideas lie outside North America. Examination of these ideas may give a perspective for seeing the North American situation in a new light, and for being more creative in suggestions for change.

Second, Paulo Freire has a growing reputation as an educator to be reckoned with not only in Latin America and Africa, but also in Europe and North America. His labours in Brazil and Chile are well known to people there. His most recent work over the past year in Mozambique has made a contribution to the Black Liberation Movement's attempts to come to terms with Portuguese colonialism. When he is in Geneva, he attracts students from Europe and elsewhere who wish to study with him.[4]

There are also signs of Freire's importance to some North Americans. His article "Cultural Action for Freedom," originally published in two parts in the Harvard Educational Review, was chosen by the Harvard Educational Review and the Center for the Study of Development and Social Change to be the first publication in their jointly sponsored Monograph Series. This Monograph, "Cultural Action for Freedom," first published in 1970, is, as this dissertation was being written, into its third printing.

Through my work until August, 1971 as Chaplain at the University of Alberta, I was aware that his book

---

[4] See Richard Shaull's "Foreword" to Pedagogy of the Oppressed, (pp. 9-15) and "On Critical Consciousness in the U.S.: the Relevance of Paulo Freire" by Dennis Goulet in Perspectives on Development and Social Change, a monthly publication (undated) of the Center for Development and Social Change for this and other information on Freire. The Rev. Richard Price of Edmonton, in 1973 a researcher for the Alberta Indian Association, studied in 1971-1972 with Freire in Geneva and confirms this information.

The Pedagogy of the Oppressed was read by several members of the local "counter culture,"[5] and many of the book's concepts used for developing Free University North, an experimental educational institution in Edmonton which began in the fall of 1970, and in the winter of 1972-1973 had a student body of approximately 1800 students. It was, in fact, a member of the counter-culture who first introduced me to Freire's writings.

In March of 1973, Dean F. McMahon of College Universitaire St. Jean, who had just returned from two months of study at Teachers' College at Columbia University in New York, reported to me that the work of Paulo Freire was the object of study in several Disserations being written at Teachers' College while he was there.

Third, some writers who have referred to the work of Freire have indicated other reasons for its significance. Richard Shaull, in his Foreword to Freire's The Pedagogy of the Oppressed, writes of how, at first sight, Freire's method of teaching illiterates in the Third World seems to have little relevance for our situation in North America. "Certainly it would be absurd to claim that it should be copied here. But there are certain parallels in the two situations which should not be overlooked" (Freire, 1970a:14). Shaull goes on to speak about the advanced technology of North America which may be making "objects" of us and programming us into conformity and into our own versions of "the culture of silence" of which Freire speaks.

---

[5] The term "counter-culture" has been popularized by writers like Roszak (1969) in The Making of a Counter-Culture. I am using the term as he does to apply to a wide variety of people who politically and/or culturally are disenchanted with many of the prevailing values of North American Society, and are seeking alternative life-styles. For further development of this theme see my article "The Counter-Culture" in Challenge in Educational Administration, Volume XII, Winter, 1973 (forthcoming).

Reubem Alves, a Brazilian philosopher and theologian, also attempts to make connections between the problems of the Third World and those of the First. He does so by using the term "proletariat" in a somewhat untraditional way. To Alves "proletariat" refers not so much to particular social, economic, or political relations and structures, but rather to a consciousness which understands itself to be proletarian in the world in which it finds itself (1969:6). The proletarian consciousness is more an attitude of mind, a feeling of powerlessness to shape one's own life, which can be found among those who are affluent as well as among those who are poor.

Paulo Freire is concerned with a consciousness-raising form of education; that form of education which enables man to take more responsibility for his own life. Freire's views, therefore, may be of some use to the more affluent "proletariat" of North America as well as to the dispossessed of the Third World.

Thomas Green, Co-Director of the Educational Policy Research Center at Syracuse, writes of the close connection between the Third World and the First in still another way (1971:8-10). From the perspective of educational development he sees the world as divided into four categories: the underdeveloped, developing, developed, and overdeveloped. Only two categories are important for this discussion. In the "underdeveloped" category he includes parts of Latin America, Africa and Asia that are in a pre-revolutionary or colonial stage. In the "overdeveloped" category would be the U.S.A., Japan, and some Scandinavian countries. Green says,

> The interesting point is that the underdeveloped parts of the world are raising much the same issues as are raised in the overdeveloped parts of the world. They have different reasons for doing so, but in both cases the significant issues are similar. (1971:8).

According to Green, in the overdeveloped countries, the realization is dawning that there is a limit beyond which it is not viable to expand the educational system "unless the system itself can be changed into something else" (1971:8). In the overdeveloped countries there is increasing concern to shift from further expansion of the existing system to serve more people, "into a search for means of modifying the institutions of education to render them more flexible in serving the needs of more diverse publics at more disparate places and more uniformly distributed periods in their lives" (1971:9). In underdeveloped countries the same issues are raised,

> . . . not because the system of education has developed too far, but because the adoption of educational institutions and educational methods as they are known to the rest of the world would be an economic disaster.

They simply cannot afford it (1971:9).

Green thus states that it is no accident that radical critics of schooling are being heard more and more clearly in both underdeveloped and overdeveloped countries. Freire, Illich and others are not concerned with issues of expansion of existing ways of schooling, they are far more serious. They attempt to understand and reflect upon the very nature of education itself. To Green their work is therefore, quite logically, of interest not only to those in the Third World but also to those in the First.

A fourth way of coming at the significance of this study has to do with the increasing realization on the part of some North Americans that all the answers for the way ahead may not be found within North America. Indeed, many current North American "answers" may have to be discarded.

Walter Worth, in the Commission on Educational Planning's final report, A Choice of Futures, included a lengthy quotation from a book by Jay W. Forrester. While the issue Forrester writes about is ecology, it seems that what he says could apply equally to the field of education.

> From the long view of a hundred years hence, the present efforts of underdeveloped countries to industrialize may be unwise. They may now be closer to an ultimate equilibrium with the environment than are the industrialized nations. The present underdeveloped countries may be in a better condition for surviving forthcoming world-wide environmental and economic pressures than are the advanced countries (Worth, 1972:24).

It is not easy for many North Americans to imagine that underdeveloped nations might be ahead of them in any way, but if Forrester's analysis of the environmental issue contains any truth at all, it means that the resolution in North America of that issue will come, in part, from the outside; from ideas and concepts of countries of the Third World. And if those in the Third World know something that North Americans do not about the environmental issue, there is also the possibility they may know some things about education that North Americans would do well to learn.

The fifth reason offered for the significance of this study is, simply and perhaps naively, it is of significance to me. One of the things that has motivated me to become involved in the program of study in educational administration is the desire to come to grips with the writing of Third World educators like Paulo Freire. One of the reasons for this motivation is a belief of mine (largely unprovable but nonetheless part of me) that one disease that abounds in our society is a kind of intellectual myopia spread by people whose vision is restricted to ideas and practices current in their own "world." For those who would become educators, I believe this type of myopia to be a terminal disease.

For all of the above reasons it seems to me that the attempt to understand, and to compare and analyse two of the most recent and potentially influential approaches to the future directions of education, one from the Third

World and the other from Alberta, is worth effort.

A few comments are also in order with regard to the significance of the second part of the problem, that of the development of the necessary framework to carry out the examination of Freire and Worth. Soon after commencing this study it became apparent that a theoretical framework for enabling the understanding, and the comparing and analysing of various approaches to planning either did not exist or was very much in hiding. Therefore it became necessary to develop one.

The framework which was developed, though very rough and incomplete, did prove useful in carrying out the assigned task. Particularly with the inclusion of one suggested revision, the framework could be useful in studies of a similar nature. In addition, the framework could serve as a contribution, albeit a modest one, to on-going theoretical developments in educational planning.

DELIMITATION

1. The main resources for the study were written materials. These materials were from the general field of educational planning, from the previously listed writings of Freire, and from Worth's A Choice of Futures. Although Worth did not write all of A Choice of Futures it was assumed that his views were fairly represented there.

LIMITATIONS

1. Because the study concentrated upon the work of two individuals the findings of the study were not generalizable. It was not assumed that Freire represented Third World views on educational planning, nor was it assumed that Worth represented First World views.

2. The research was subject to the limitations of all studies which rely heavily upon the interpretations of a single researcher.

ORGANIZATION OF THE THESIS

The report of the study is organized into seven chapters including this introduction. In Chapters II and III the process of building the analytical framework to be applied to the work of Freire and Worth is outlined. Chapter II contains an historical survey of developments in educational planning leading up to a description of what has been called "Second Generation Educational Planning." Chapter III, entitled "The Analytical Framework: Development and Use" expands upon seven generally accepted (1973) ingredients of Second Generation Educational Planning to complete development of the analytical framework used in the study.

In Chapters IV, V, and VI the analytical framework is applied to the approaches to educational planning of Freire and Worth. In Chapter IV the attempt is to *understand* the approach of Freire, in Chapter V, the approach of Worth. In Chapter VI the analytical framework is used to *compare and analyse* the two approaches. Chapter VII contains the Summary, the Conclusions, and the Implications of the study.

Chapter II

HISTORICAL SKETCH OF DEVELOPMENTS IN EDUCATIONAL PLANNING

In order to carry out the task of understanding, and comparing and analysing the approaches to educational planning of Freire and Worth it was necessary to have an analytical framework. None was readily available. Therefore part of the task of devising one was to attain some perspective on historical developments in the field of educational planning.

The task in this chapter was to outline some of these developments. The chapter is divided into two sections. The first is very brief and covers developments in educational planning before 1945. The second, containing the four sub-sections of Educational Planning and Manpower, Educational Planning and Social Demand, Educational Planning and Cost-Benefit, and Second Generation Educational Planning, covers the period from 1945 to 1973. The purpose of the historical sketch was to provide an understanding of what in 1973 were regarded as the key ingredients of educational planning.

DEVELOPMENTS IN EDUCATIONAL PLANNING TO 1945

> Today's educational planning can claim an unbroken ancestry running back to ancient times. Xenophon tells (in the Lacedaemonian Constitution) how the

> Spartans, some 2,500 years ago, planned their education to fit their well defined military, social and economic objectives. Plato in his Republic offered an education plan to serve the leadership needs and political purposes of Athens. China during the Han Dynasties and Peru of the Incas planned their education to fit their particular public purposes (Coombs, 1970:17).

In addition to these, and other somewhat more recent, very visible examples of educational planning which are part of the ancestry of educational planning, Phillip Coombs speaks of the existence for a very long time of "a much more ubiquitous and routine sort of planning which those responsible for administering educational institutions have always had to do . . . " (1970:18). The illustration is given of the administrative head of a typical local public school district in the 1920's. Each year he would have to make some projections about the year ahead. Questions like, how many students, teachers, classrooms, books, how much money, had to be asked and answered. Even though the questions became somewhat more complicated in the 1930's and the first half of the 1940's, the educational planning of this period had several common characteristics (Coombs, 1970:19). First, its viewpoint was predominantly short-range, usually looking ahead only a year. Second, it was fragmented. It usually only covered a small part of the educational process and was often done in isolation from planning in other parts of the process. Third, this early educational planning was usually done as though education was closed off from outside influence. Developments and trends in society as a whole, questions of political feasibility, tended to be ignored. Fourth, it was taken for granted that the main characteristics of the educational system then in existence would remain relatively unchanged. Therefore, as Coombs says, "the main focus of planning was on the mechanics and logistics of education, on the needs of the system, not of the students and society" (1970:19).

DEVELOPMENTS IN EDUCATIONAL PLANNING
1945 TO 1973

In the quarter of a century between 1945 and 1973 there were rather massive changes in views about educational planning. These changes can be traced by analysing major theoretical developments in the field during this period.

Immediately after the Second World War there was the attempt in many nations to return to some kind of pre-war state of normalcy. Educational planning therefore was directed to rebuilding the various educational systems which had been so seriously disrupted by the war. In countries like Canada and the United States immediate crises like the backlog of people returning to the educational process, the backlog of postponed school construction, were the major concerns of those involved in the planning process.

It became apparent very quickly however, that the pre-war style of planning (short-range, fragmented, . . .) was not adequate for the new situation. Reconstruction and recovery were coming to be seen as impossible without the development of a strong economy. Therefore there was the attempt by educational planners to become interested in the question of economic growth. It was becoming more difficult for educational planning to be carried on in isolation from developments in other areas of life.

1. Educational Planning and Manpower.

> Economic growth is the mainspring of a nation's overall development and this should be the prime consideration in allocating scarce resources. Economic growth, however, requires not only physical resources and facilities but also human resources to organize and use them. Thus the development of human resources through the educational system is an important prerequisite for economic growth and a good investment of scarce resources, provided the pattern and quality of educational output is geared to the economy's manpower needs (Coombs, 1970:40).

Soon after the end of the Second World War the rapidly developing economies, particularly those of Europe and North America had virtually used up the available pool of skilled human resources. Further growth would be stifled unless more human resources were supplied. Governments began to see education through new eyes (i.e., as an investment) and sought ways of connecting the educational process to manpower needs. In Canada the leader in seeking such connections was the Federal Government through such actions as the Vocational Training Agreement of 1948, and the Canadian Technical and Vocational Training Assistance Act of 1961. Most other countries both developed and otherwise have at one time or another since 1945 attempted to relate their educational systems to their manpower needs.

While this kind of educational planning was probably very much needed at the time, its limitations soon became apparent. Educational planning under the manpower approach came to be seen as an almost entirely technical process conducted by experts. These experts were separated from the actual process of policy formation, and only provided the information for politicians and other decision-makers who actually determined policy (Green, 1971:6). Technical experts who had nothing to offer but information found themselves very open to being disregarded by those in power.

In addition, the manpower approach tended to disregard the primary level of education (often an especially important variable in the educational process, particularly in developing countries). This approach also tended to disregard semi-skilled, or unskilled persons and concentrate on the relatively high-level type of manpower needed by an urban society. Particularly in developing nations this latter limitation was very serious because the disregarded groups formed the vast majority of the population (Myrdal, 1968:1812, 1813). Still another practical difficulty in the manpower approach was that of actually making reliable forecasts of manpower requirements far enough ahead for them to be valuable for planning. All of these limitations were greatly exacerbated, as pointed out by Coombs, "when eventually the employment market pendulum began swinging hard from manpower deficits to manpower surpluses" (1970:42).

2. Educational planning and social demand. "The most conspicuous change in education over the past 20 years has been its sheer growth, and this growth has not been confined to a few countries. It has been world-wide" (Green, 1971:5). The explosive increase in the demand for public education from the mid-fifties to the late-sixties seemed to arise out of a very strong belief that education was the way to an enhanced life. The more education, the better the life.

Coombs writes of social demand as "the aggregate popular demand for education, that is, the sum total of individual demands for education at a given place and time under prevailing cultural, political, and economic circumstances" (1970:37f.). Looking back, it is unfair to be harshly critical of educational planners whose work became completely taken up with responding to the "aggregate popular demand for education." Planners probably had little time to concern themselves with other questions. The writer can recall as late as 1968 discussions with planners in Alberta's Department of Education and with the Minister of Education where the predominant concern that was expressed with regard to the post-secondary field was how to find room for the vastly increased numbers of students who were expected to enroll in university in the early 1970's. It was assumed that popular demand would continue (forever?) to outrun the supply, and that the economy would continue to need all who got an education. These assumptions were believed valid for a considerable period of time. Massive increases in the size of educational systems in virtually every nation were accepted seemingly without question as being essential.

The tendency to neglect of all concerns but expansion however was to prove a mixed blessing. In the United States and France, for example, universities which had too quickly become swollen in size found, in the late 1960's, that their size was one factor in making them easy targets for attack. Student criticism and revolt, public alarm about rising costs and about the goals of education caught those in the educational field, including planners, unprepared.

Specific criticisms of the social demand approach were that it tended to ignore the general problem of national resource allocation assuming that "no matter how many resources go to education this is the best use for national development as a whole" (Coombs, 1970:40). It was discovered too that students did not always choose to study in those areas that were most needed by the society at large. In developing nations particularly the educational process often tended to create a surplus of persons trained to work in white collar, urban situations, when the real need of the country was for personnel in other areas. The educational process sometimes served to alienate people from their rural background (Myrdal, 1968:1779, 1817); (Myrdal, 1970:191).

It became clear, certainly by the 1970's, that sheer growth was not necessarily a good thing and that at some point the costs of such growth outweighed the benefits. The attempts to discover the implications of this point for the educational planning process was the next stage in this sketch of educational planning.

3. Educational planning and cost-benefit.

> The 'cost-benefit' principle is what a rational individual roughly applies when deciding how best to spend his money when his desires exceed his means. He examines his alternatives, weighs the cost of each and the corresponding satisfaction or utility he feels it will bring him, and then chooses those particular options within his means that promise the highest ratio of benefits to costs (Coombs, 1970:43).

Very appealing in theory, cost-benefit analysis (and other related processes, input-output analysis, Planning Programming and Budgeting Systems, cost-effectiveness analysis) was an attempt to broaden the nature of the planning process to include a means of considering the overall resource allocation problem, of aiding in resource allocation within the educational system, and of improving the nature of the information available for decisions.

Again, however, limitations in this type of planning became apparent. It proved to be very difficult to be precise about the calculation of both inputs and benefits in education. There was particular difficulty with estimating benefits that would only be realized at some distant time in the future. For example, there was a tendency not to take account of indirect economic benefits (such as increased knowledge in a variety of fields). "The educational planner is left wondering what extra allowance he should make for these excluded benefits" (Coombs, 1970:44). Riffel (1971:78) points out the difficulty of the application of cost-benefit analysis to educational planning at lower levels of the educational system, e.g., the school or the school district. Economic indices are by and large unavailable at this level. Thus, because there is a tendency for decisions to be made where information is available, cost-benefit analysis could lead to a centralization of decision-making.

Atherton (1972:1) also emphasizes the difficulty of implementation of such processes. He makes specific reference to cost-effectiveness analysis where even when problems of a technical nature have been overcome there remains "the political problem of attaining consensus as to the validity of measures of effectiveness." Miklos (1972:24) in his survey of recent developments in educational planning concludes that detailed consideration of the cost-benefit type of analysis "is not warranted in view of the limited effect these analyses appear to have had on the determination of educational policies."

In attempting to summarize the historical sketch so far several observations can be made. First, in the period under consideration (1945 to 1973), there was a trend toward increasing awareness of the need for educational planning. It became increasingly apparent in an age of rapid social change that no planning, or, worse, planning by default, was an invitation to disaster. Second, there was a trend toward broadening the range of concerns that educational planning sought to take into account. To put it another way, educational planning was becoming more complex. For example, educational planners became aware of the necessity of giving some recognition to the problem of what share of overall national resources the educational system should receive. Educational plans could not be made as though the world of education existed in a vacuum.

Generally, the characteristics of educational planning that had emerged by the late 1960's were as follows:

*Planning tended to be short-range.

*It was fragmentary, and often focused on parts of the educational system independent of one another.

*It still tended, except for the attempt to relate to the economic system, to disregard other segments of society.

*It tended to ignore many internal aspects of the educational system, e.g., the teaching-learning process.

*It largely ignored educational goals and assumed them to be given. The existing educational system was thereby taken for granted, and to be left untouched except for quantitative expansion.

*The future tended to be regarded as given.

*Planners were beginning to recognize the dangers of their separation from decision-making and other processes of the organization they were planning for. However, educational planning even toward the end of this period still tended to be done in centralized agencies with little formal connection with the centres of power.

By 1970 the style of educational planning which had the above characteristics became known as "First Generation Educational Planning" (O.E.C.D., 1970:5).

4. Second Generation Educational Planning. Developments after 1970 were referred to as "Second Generation Educational Planning" (O.E.C.D., 1970:1). These developments moved in the direction of overcoming the limitations in the earlier style of planning. It was possible to identify seven quite generally accepted ingredients of Second Generation Educational Planning.

Philip Coombs, introducing Unesco's series of publications on educational planning, summarized five of these ingredients (1970:33-37). First, educational planning should have a short range (one or two years), a middle-range (four to five years), and a long-range perspective (ten plus years). Coombs is very critical of educational planning which is either so concerned with the short-run that longer-term implications are ignored, or so concerned with long-run considerations that shorter-run matters, having to do with ways of beginning to bring about the long-run changes proposed, are ignored.

Second, educational planning should be comprehensive. It should concern itself with the whole educational complex both formal and non-formal to ensure the development of all areas of the system. To Coombs much previous educational planning had so narrowed its scope that not only had it almost always failed to include non-formal aspects of the educational complex in its perspective, but it nearly always concentrated exclusively upon small parts of the formal system. Such a limited scope meant that the impact of such planning upon the whole educational system was unnecessarily blunted.

Third, educational planning should be integrated with the plans of broader social and economic development. As Coombs states, if education were to contribute most effectively to individual and national development, and to make the best use of scarce resources, it could not go its own way ignoring the realities of the world around it. Looking to the issue of equality of educational opportunity, for example, it was clear that the chances of moving toward greater equality of educational opportunity would be enhanced if educational planners and other planners worked in concert to devise means of overcoming the educational and non-educational components of this problem.

Fourth, educational planning should be an integral part of educational management. To be effective, says Coombs, the planning process had to be closely tied to the processes of decision-making and operations. Quite reasonably, it seems, Coombs was offering the reminder that planning which failed to be concerned with its own implementation was leaving itself unnecessarily open to being easily disregarded.

Fifth, educational planning must be concerned with the qualitative aspects of educational development, not only with quantitative expansion. Coombs seems to be saying something which is self-evident. Those approaches to educational planning which took the existing educational system, its assumptions, its directions, its values, for granted and left it untouched in every way except for its scale, were much too narrow to have more than a minimum degree of usefulness in a rapidly changing society.

Other ingredients of Second Generation Educational Planning were, first, that planning should be participative. Those who are to be affected by planning should be involved in its formulation. Participation by a minority group, for example, in the formulation of plans concerning their educational development not only helps to ensure the plans will take seriously the real needs of the group, but also enhances the likelihood of the plans being accepted by the group.

Second, educational planning should have an active orientation to the future. This view acknowledges that the future need be neither an extension of the present nor the product of fate, but can be actively influenced by the decisions and actions of men.

In one form or another, these seven ingredients were quite generally accepted by scholars as marks of sound planning. Coombs himself mentions that the five ingredients he described soon enjoyed almost "universal endorsement" (1970:34). The O.E.C.D. Paper which coined the phrase "Second Generation Educational Planning," though using somewhat different terminology, endorsed virtually all of these ingredients. To give some examples: Planning should be integrated with the plans of broader social and economic development (1970:14, 18, 25); planning should be closely related to the process of decision-making and operations (1970:7, 17, 18); planning should be concerned with quality issues (1970:23, 25); planning should be participative (1970:34); planning should have an active stance to the future (1970:25-37).

Miklos and Bourgette also referred to a list of characteristics similar to those described above. For example: planning should contain short-, medium-, and long-term elements (1972:145, 146); planning should be comprehensive (1972:148, 149, 155); planning should be integrated with plans of broader social and economic development (1972:157); planning should be related to the process of decision-making and operations (1972:144, 145); planning should tackle quality issues (1972:149, 165); planning should be participative (1972:163); and planning should take an active stance to the future (1972:149, 150). Other parts of this publication also discussed particular ingredients: e.g., quality (1972:45-64).

Riffel (1971) developed what he called an "Optimal Model of the Educational Planning Process" which contained similar ingredients. Again, to refer to some examples of similarity: short-, medium-, and long-range time perspective (1971:14); comprehensiveness (1971:13); integrated with other forms of social policy (1971:12, 13); participative (1971:13); and, active stance to the future (1971:13).

Other writers such as Green, Anderson, Ziegler and Myrdal have highlighted particular ingredients. Green and Anderson, for example, were concerned with the relationship between educational planning and other forms of social policy (Green, 1971:6-10); (Anderson, 1967). Warren Ziegler (1970) was concerned that planners take an active stance to the future. Myrdal expressed the need to tackle quality issues (1968:1810, 1814); the necessity of relating educational planning to planning in other areas (1968:1812); and the need for comprehensiveness (1968:1814).

SUMMARY

This sketch of historical developments in the field of educational planning to 1973 has revealed an increasingly wide-ranging and complex view of the planning process. In an earlier stage there was a school principal looking ahead to the next year of activity, and concerned with questions like numbers of students and numbers of books. By 1973 there were government and other planners looking ahead decades and concerned with questions like the whole shape of the educational system and the relationship between their planning and planning in other fields.

The historical sketch also revealed some common agreement in 1973 about the ingredients of educational planning. This chapter concludes with a summary of seven ingredients of Second Generation Educational Planning.

*Educational planning should have an active orientation to the future.

*Educational planning should be integrated with the plans of broader social and economic development.

*Educational planning should have a short-range (one or two years), a medium-range (four to five years), and a long-range perspective (ten plus years).

*Educational planning should be comprehensive.

*Educational planning should be concerned with the qualitative aspects of educational development, and not only with quantitative expansion.

*Educational planning should be an integral part of educational management.

*Educational planning should be participative.

Chapter III

THE ANALYTICAL FRAMEWORK: DEVELOPMENT AND USE

To understand, and to compare and analyse the approaches to educational planning of Freire and Worth required an analytical framework. In the previous chapter some historical perspective on developments in educational planning up to 1973 was provided, and key ingredients of educational planning enumerated.

These ingredients were regarded as important building blocks in the development of the analytical framework to be applied to the work of Freire and Worth. Chapter III has two purposes: (1) to describe the further development of the analytical framework, and (2) to describe how the framework was used. Hereafter the analytical framework is referred to as a Paradigm and the ingredients are referred to as dimensions.[1]

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[1] The word Paradigm is most simply defined as a "pattern" or "example." In the context of this study the word is used for a conceptual framework or pattern within which the investigation of the problem occurred. The paradigm helped to select what issues were important for consideration in analysing the problem and suggested ways of thinking about those issues.

The word dimension was used for each of the ingredients of educational planning because this word helps to suggest that there are interrelationships among them and that the paradigm is not complete without all of its ingredients.

DEVELOPMENT OF THE PARADIGM

The necessity for further development of the initial form of the Paradigm became immediately apparent when the attempt was made to apply it to the writings of Freire and Worth. The dimensions lacked the degree of specificity that would make them genuinely useful in approaching the written materials. What was meant, for example, by the statements that educational planning "should be comprehensive," or "should be an integral part of educational management"?

There was the need to state with as much precision as possible the central concern of each dimension of the Paradigm, and the need to break each dimension down into more specific parts, or variables. This task was carried out over a period of approximately two months. Essentially the task involved further reading in the literature on educational planning, on-going discussions of proposed developments with some members of the Thesis Committee (D. R. Bryce, Dr. A. MacKay, and Dr. G. McIntosh), and a great deal of reflection upon the matter.

When the Paradigm seemed ready for use it was reexamined by these committee members before proceeding with its application. What follows is a description of the developed Paradigm. This description is summarized in Figure 1. The primary focus of each dimension of the Paradigm is identified in one or two words, and the variables of each dimension listed.

	Dimensions		Variables
I	ORIENTATION	1.	Philosophical base
		2.	View of education
		3.	Stance to future
		4.	Techniques for approaching future
II	CONTEXT	1.	Analysis of social, political and economic structures and issues
		2.	Expectations for education in society
		3.	Means of connecting with planning in other areas
III	TIME	1.	Short-, medium-, and long-range proposals
		2.	Consistency over time
IV	SCOPE	1.	Core and periphery
		2.	Regional areas, and age, economic, and ability levels
		3.	Organization levels, (institutional, managerial, technical)
V	QUANTITY and QUALITY	1.	All levels of human need, (physical, security, social, and self-actualization)
		2.	Expansion and change
VI	CONNECTION TO ORGANIZATION	1.	Nature of connection between planning and organization processes
		2.	Authority of planners
		3.	Planning-mindedness
VII	PARTICIPATION	1.	Who plans
		2.	The form of participation

Figure 1

Paradigm for Second Generation Educational Planning

Dimension one. Second Generation Educational Planning should have an active orientation to the future. The central focus of this dimension was described as that of ORIENTATION. Four variables make up this dimension: (1) in planning a philosophical base should be explicitly acknowledged; (2) a view of education should be expressed; (3) there should be an acknowledged stance to the future; and (4) there should be an awareness of various techniques for approaching the future, such as those used by Berghofer (1972:18-22), the future as present, the future as extrapolation of the present, the single alternative future, the technological future, and the comprehensive future.

Dimension two. Second Generation Educational Planning should be integrated with the plans of broader social and economic development. The focus of this dimension was described as CONTEXT. Three variables make up this dimension: (1) in educational planning there should be a demonstrated awareness and analysis of social, political, and economic structures and issues; (2) there should be an acknowledgment of the expectations for education held by society at large; (3) the planning should present concrete means of connecting its proposals to planning in other areas.

Dimension three. Second Generation Educational Planning should have a short-range, a medium-range, and a long-range perspective. Quite obviously the key concern here was that of TIME. The dimension was seen to contain two variables: (1) educational planning should have a time horizon which contains _short_- (one or two years), _medium_- (four to five years), and _long-term_ (ten plus years) _proposals_; (2) the short-, medium-, and long-term proposals should be _consistent_ with one another.

Dimension four: Second Generation Educational Planning should be comprehensive. The central focus of this dimension was described as SCOPE. Three variables have been identified within the scope dimension. (1) Educational planning should be concerned with both _the core_ (" . . . that sequential ladder of educational activities represented in the organized, mostly publicly subsidized, educational system ranging from kindergarten through graduate and professional schools" [Moses, 1971:1]) and _the periphery_ (that learning which takes place in " . . . governmental and private organizations, . . . correspondence education, educational television . . . and the vast potpourri of educational activities in various public and private associations of the larger society" [Moses, 1971:1]) of the educational process. (2) There should be an acknowledgment of persons of all _regional areas, and age, economic and ability levels_. (3) Educational planning should be concerned with all _levels of the organization_ being planned for. In further clarifying this variable the analysis of Parsons proved useful. He has identified three organization levels, the institutional, the managerial, and the technical (1960: 60-65). Educational planning should cover all of these levels in its scope.

Dimension five. Second Generation Educational Planning should be concerned with both quantitative and qualitative issues. This dimension was simply identified as QUANTITY and QUALITY. Of all the dimensions, this proved the most difficult to break down into variables. The solution chosen was to think of the dimension in two ways. (1) In planning there must be the attempt to meet all levels of human need, (physical, security, social, and self-actualization).[2] The use of this scale of needs enabled consideration of both quantity and quality issues without necessarily dichotomizing them, and without saying that one is more important than the other. (2) In planning there should not merely be concern for the expansion of the educational system but also for its change.

Dimension six. Educational planning should be an integral part of educational management. The focus of this dimension was identified as that of the CONNECTION between planning and the ORGANIZATION being planned for. This dimension was seen to have three variables: (1) there should be concern for the nature of the relationship between planning and organizational process such as policy-making, decision-making, implementation, and evaluation; (2) the planning process should take account of the authority of the planners; and (3) in planning there should be the concern to build into the organization an on-going capability for planning, or what Coombs refers to as planning-mindedness (1970:50).

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[2] The need scale described is a slightly modified version of the scale of Maslow (1954:35-47).

Dimension seven. In Second Generation Educational planning there should be concern for the question of involvement in the planning process. The key word for this dimension was quite clearly PARTICIPATION. Two variables were identified, and in this case put in the form of questions: (1) Who plans? On a range of people from politicians, high-level education professionals, organized societal groups, administrators, teachers, learners, through to the masses of unorganized lay people, who participate? (2) What is the form of their participation?

USE OF THE PARADIGM

The application of the seven-dimensional Paradigm to the planning approaches of Freire and Worth was carried out in the following manner. It was used first to understand the approach of Freire and then of Worth, and secondly to compare and analyse them.

In both of these phases the work of Freire and

Worth was examined in the light of each of the dimensions of the Paradigm in turn. For example, in the first phase the approach of Freire was examined with regard to its ORIENTATION, and for its treatment of CONTEXT, and so on, through all seven dimensions. The same method was followed for the approach of Worth. This method was also used for the comparison and analysis phase.

SUMMARY

In Chapters Two and Three the purpose was, by means of historical survey, by means of an examination of current literature on educational planning, and by means of some reflection, to develop the necessary analytical framework to carry out the proposed examination of the approaches to educational planning of Freire and Worth.

With this task accomplished and a seven dimensional Paradigm representing the significant ingredients of Second Generation Educational Planning available for use, attention was turned to using the Paradigm to carry out the other task of the study: to understand, and to compare and analyse two approaches to educational planning.

Chapter IV

UNDERSTANDING THE APPROACH TO PLANNING OF PAULO FREIRE

This chapter reports how the Paradigm was used to enable understanding of the approach of Paulo Freire to educational planning. The intent was to come to know as thoroughly as possible, i.e., to "break open" the approach of Freire. It should be remembered that in this chapter (and in Chapter V where the purpose is to understand the planning of Walter Worth) the concern is to use the Paradigm to see what is in the approach of Freire and be fair to what he says. Comparative and analytic comments are, as much as possible, reserved for Chapters VI and VII.

The procedure for this immediate chapter is to apply the variables of each dimension of the Paradigm to the work of Freire. There are two aspects to the discussion of each variable: a brief statement outlining how Freire dealt with the concern of that particular variable, and, immediately following, some selections from Freire's writings which relate to and expand upon the comments in the statement. The selections are keyed to the statement by means of letters in the text.

DIMENSION ONE: ORIENTATION

The first dimension of the Paradigm to be applied was that of orientation. In educational planning attention should be given to the overall perspective out of which the planning comes. Variables within this dimension were: (1) explicit acknowledgement of the philosophical base of the planning; (2) the view of education held by the planner; (3) stance to the future; and (4) an awareness of means of approaching the future, such as the future as present, the future as an extrapolation of the present, single alternative future, technological future, and comprehensive future.

1. Philosophical base. Key to Freire's work is his belief that man is an active subject who is capable, in co-operation with other men, of acting upon and transforming his world. Reality to Freire, therefore, is not something which is static, or given, or complete.[a,h,k] Reality is in the process of becoming. The world to which man relates is not a static and closed order which man must accept, and to which he must adjust, it is rather the material used by man to make history. The world and man do not exist apart from each other but in constant interaction.

Man's way of interacting with the world is through the word.[b] According to Freire, there are two dimensions within the word, reflection and action. By speaking this kind of word man is able to transform the world.

One of the great problems however is that the privilege of speaking such a word is open, particularly in Latin America, only to a few. Most people live, in what Freire calls "the culture of silence," unable to speak their own word, dominated by the minority who think they have the right to name the reality of all.[c,d] Tragically the pseudo-reality named by those who dominate is destructive for both dominated and dominator.[e,f,g]

Although the dominators now prevail, Freire is hopeful that all men can win back the right to say their own word.[h,i,k]

Freire readily acknowledges the contribution others have made to his thought. Martin Buber, Karl Marx, Reinhold Niebuhr, Erich Fromm, Che Guevara, Hegel, Edmund Husserl, Jean Paul Sartre, Albert Memmi, Mao-Tse-Tung, are some of the figures who lie at the roots of his work.[g] These people seem like rather strange bedfellows, but Freire draws out some of the common themes in their thought which have to do with: reality as dynamic, necessity of man's involvement in the historical-cultural process, the importance of deep human interaction and dialogue, hard economic and political analysis, concern for the way people learn, and change. One final point about the roots of Freire's approach is that in addition to the quotations he makes from the well-known persons listed above are a number of quotations from common people with whom Freire has worked in Brazil, Chile, and elsewhere.[j] Freire seems to find their words just as significant as the words of the "great names."

> a. Reality is not a "given," nor something that has been put there, nor something finished, waiting "patiently," for our perception. Reality, on the contrary, only is because it is becoming. It would not be historical and cultural if it did not have the property of becoming, . . . (1970a:1/2).

> b. As we attempt to analyze dialogue as a human phenomenon, we discover something which is the essence of dialogue itself: the word. But the word is more than just an instrument which makes dialogue possible; accordingly we must seek its constitutive elements. Within the word we find two dimensions, reflection and action, in such radical interaction that if one is sacrificed--even in part--the other immediately suffers. There is no true word that is not at the same time a praxis. Thus to speak a true word is to transform the world (1970d:75).

> c. Dialogue is the encounter between men, mediated by the world, in order to name the word. Hence, dialogue cannot occur . . . between those who deny other men the right to speak their word and those whose right to speak has been denied (1970d:76).

> d. . . . the culture of silence is both effect and cause of the structure of domination in which the colonized societies constitute themselves as closed societies. . . . The culture of silence, therefore, is one in which only the power elites exercise the right of choosing, of acting, of commanding, without the participation of the popular majority. The right of saying the word is exclusively theirs. As said before, Latin American societies, constituted as they were by Portuguese and Spanish colonizing action, were "born" as silent societies (1970a:4/7, 4/8).

> e. . . . while to say the true word . . . is to transform the world, saying that word is not the privilege of some few men, but the right of every man. Consequently, no one can say a true word alone--nor can he say it for another (1970d:76).

> f. The oppressor consciousness tends to transform everything surrounding it into an object of domination.

The earth, property, production, the creations of men, men themselves, time--everything is reduced to the status of objects at its disposal. . . . For the oppressors, what is worthwhile is to have more--always more--even at the cost of the oppressed having less or having nothing. For them, to be is to have . . . (1970d:44).

g. [Freire develops the point of the preceding selection further in a quotation from one of his sources, Erich Fromm.]

While life is characterized by growth in a structured, functional manner, the necrophilous person loves all that does not grow, all that is mechanical. The necrophilous person is driven by the desire to transform the organic into the inorganic, . . . as if all living persons were things. . . . Memory, rather than experience, having rather than being, is what counts. The necrophilous person can relate to an object--a flower or a person--only if he possesses it; hence a threat to his possession is a threat to himself; if he loses possession he loses contact with the world . . . . He loves control and in the act of controlling he kills life (1970d:64).

h. While both humanization and dehumanization are real alternatives, only the first is man's vocation. This vocation is constantly negated, yet it is affirmed by that very negation. It is thwarted by injustice, exploitation, oppression, and the violence of the oppressors; it is affirmed by the yearning of the oppressed for freedom and justice, and by their struggle to recover their lost humanity (1970d:28).

i. Hope is rooted in men's incompletion, from which they move out in constant search--a search which can be carried out only in communion with other men (1970d:80).

j. [Freire, in noting the change in a peasant group from silence to critical awareness, quotes one of the group's members.]

They used to say we were unproductive because we were lazy and drunkards. All lies. Now that we are respected as men, we're going to show everyone that we were never drunkards or lazy. We were exploited! (1970d:50).

k. I consider the fundamental theme of our epoch to be that of domination--which implies its opposite, the theme of liberation, as the objective to be achieved (1970d:93).

2. View of education. Left to a later section is a setting forth of Freire's analysis of current educational practice as an instrument of domination. The concentration here is upon his own educational views. To Freire all educational practice implies a stance. There is no "neutral" form of education.[a] Freire sees education potentially as one of the most important means by which people learn to deal critically with reality and discover how to participate in the transformation of their world. Because reality is not something static, something which one person or group possesses and others do not, all persons, no matter how deeply they are caught in the "culture of silence," are capable of looking critically at their world.[b,c,d]

Freire's way into the educational process as "cultural action for freedom" is through one of the most pressing problems that exists in the concrete historical-cultural situation in the Third World--illiteracy.[c] When illiterates deal with words that are charged with political meaning, says Freire, they not only learn to read and write with surprising speed, but they also become aware of their former illiteracy as a kind of cultural artifact of those who would oppress them. Thus released from the domesticating words of others they begin to build their own words, and, thereby, become persons who name their own reality.[b]

Freire believes that this process of education not only frees illiterates (i.e., students) but also those who teach them.[c] Because reality is in process, and because every person has the capability of being a creator, both learner and teacher in dialogue are freed from preconceived roles, the one as one who is "ignorant," the other as one who "knows," and able to discover new reality together.[e,f]

a. Experience teaches us not to assume that the obvious is clearly understood, so it is with the truism with which we begin: all educational practice implies a theoretical stance on the educator's part. This stance in turn implies--sometimes more, sometimes less explicitly--an interpretation of man and the world. It could not be otherwise (1970b:5, 6).

b. In the first hypothesis, interpreting illiterates as men marginal to society, the literacy process reinforces the mythification of reality by keeping it opaque and by dulling the "empty consciousness" of the learner with the innumerable alienating words and phrases. By contrast, in the second hypothesis--interpreting illiterates as men oppressed within the system--the literacy process, as cultural action for freedom, is an act of knowing in which the learner assumes the role of knowing subject in dialogue with the educator. For this very reason, it is a courageous endeavor to demythologize reality, a process through which men who had previously been submerged in reality begin to emerge in order to reinsert themselves into it with critical awareness (1970b: 11, 12).

c. The adult literacy process as an act of knowing implies the existence of two interrelated contexts. One is the context of authentic dialogue between learners and educators as equally knowing subjects. This is what schools should be--the theoretical context of dialogue. The second is the real concrete context of facts, the social reality in which men exist (1970b:14).

d. [When men begin to recognize themselves as incomplete beings] Such an analysis makes more and more clear the understanding of *cultural action* (education) as human praxis. The concrete conditions for cultural action (education) are the *existence of unfinished beings* and *consciousness of the unfinishedness*. So cultural action (education) constitutes, as a necessary process, a demand on the very nature of men. In addition, since men's ontological vocation of being more implies his constant becoming, cultural action, in order to be authentic, must also be in the process of becoming (1970a:2/1).

e. The educator's role is to propose problems about the (learners') existential situations in order to help the learners arrive at a more and more critical view of their reality. The educator's responsibility as conceived by this philosophy is thus greater in every way than that of his colleague whose duty is to transmit information which the learners memorize. Such an educator can simply repeat what he has read, and often misunderstood, since education for him does not mean an act of knowing (1970b:17).

f. [Freire quotes Mao-Tse-Tung with approval on the role of the educator.] "You know I've proclaimed for a long time: we must teach the masses clearly what we have received from them confusedly." [And Freire continues] This affirmation contains an entire dialogical theory of how to construct the program content of education, which cannot be elaborated according to what the *educator* thinks is best for *his* students (1970d:82).

3. Stance to the future. It has already been observed in the opening section of this chapter in the discussion of Freire's general philosophical perspective that a key element in that perspective is his view of men as the creators of their own history.[a] It is clear from that discussion that Freire regards the future not as, somehow, predetermined, or the product of fate, but as open to be actively chosen.[c]

Freire is quick to point out that while all men are potentially capable of actively participating in the creation of the future, many men fear doing so, and cannot, without considerable struggle, allow either themselves or others to do so.[b,d,e]

> a. Articulated word, by which men communicate and express the world, is the indivisible unity of reflection and action. So, in a rigorous sense, word is praxis. To say the true word is to transform the world (1970a:4/7).

> b. . . . some people today study all the possibilities which the future contains, in order to "domesticate" it, and keep it in line with the present, which is what they intend to maintain (1970b:20, 21).

> c. [In the process of becoming aware of their historical-cultural situation] Men emerge from their submersion and acquire the ability to intervene in reality as it is unveiled (1970d: 100, 101).

> d. If there is any anguish in director societies hidden beneath the cover of their cold technology, it springs from their desperate determination that their metropolitan status be preserved in the future. . . . that is why there is no genuine hope in those who intend to make the future repeat their present, nor in those who see the future as something predetermined. Both have a "domesticated" notion of history: the former because they want to stop time; the latter because they are certain about a future they already know (1970b:21).

> e. The oppressed suffer from the duality which has established itself in their innermost being. They discover that without freedom they cannot exist authentically. Yet, although they desire authentic existence, they fear it. They are at one and the same time themselves and the oppressor whose consciousness they have internalized. The conflict lies in the choice between being wholly themselves or being divided; between ejecting the oppressor within or not ejecting him; between human solidarity or alienation; between following prescriptions or having choices; between being spectators or actors; between acting or having the illusion of acting through the action of the oppressors; between speaking out or being silent; castrated in their power to create and re-create, in their power to transform the world (1970d:33).

4. Awareness of means of approaching the future. Ways of approaching the future identified in the Paradigm are: (a) the future as a continuation of the present, (b) the future as an extrapolation of the present, (c) the single alternative future, (d) technological future, and

(e) comprehensive future. Although Freire would not categorize his own analysis in precisely this way, nevertheless, the Paradigm does prove useful in understanding his views.

There is little doubt that Freire rejects all but the last of these approaches to the future. As has been stated before, he is quite critical of those in positions of great power who study the future in order to domesticate it (i.e., to have the future as a continuation of the present) so that they will be assured of maintaining their advantage.[a] He is also critical of what has been called the "technological future." "Modernization" (to be discussed more fully later in this study), to Freire, is a kind of mechanical economic "updating" of a society which can be brought about through advances in technology. Modernization, however, may leave a Third World society no better off than it was before, because technology has a way of so standardizing everything as to make pluralism impossible and because technology is controlled by those nations who wish to use it to keep Third World societies in a state of dependence.[b,c]

The conceptual dynamic underlying Freire's comprehensive approach to the future is what he calls the theory of "dialogical cultural action" which has four constituent elements: co-operation[d] (persons as subjects meeting in co-operation to transform the world); unity[e] (leaders and oppressed working together in communion with one another); organization[f] (the bringing together of the unorganized and weak for the purpose of bringing about change); and cultural synthesis[g] (a mode of action for confronting and changing culture).

Through careful application of this theory of dialogical cultural action (i.e., dialogical education) Freire believes there would be a very radical shift in the whole basis upon which present society is built. No less than the word "revolution," certainly one kind of "comprehensive future," will do to describe this change.

> a. There is no genuine hope in those who intend to make the future repeat their present, nor in those who see the future as something predetermined. Both have a "domesticated" notion of history: the former because they want to stop time; the latter because they are certain about a future they already "know" (1970b:21).
>
> b. . . . the rationality basic to science and technology disappears under the extraordinary effects of technology itself, and its place is taken by myth-making irrationalism. The attempt to explain man as a superior type of robot originates in such irrationalism.
>
> In mass society, ways of thinking become as standardized as ways of dressing and tastes in food. Men begin thinking and acting according to the prescriptions they receive daily from the communications media rather than in response to their dialectical relationships with the world. In mass societies, where everything is prefabricated and behaviour is almost automatized, men are lost because they don't have to "risk themselves" (1970b: 49, 50).
>
> c. Efficiency [in the technological society] ceases to be identified with the power men have to think, to imagine, to risk themselves in creation, and rather comes to mean carrying out orders from above more precisely and punctually (1970b:50).
>
> d. [Co-operation]
> In the theory of antidialogical action, conquest (as its primary characteristic) involves a subject who conquers another person and transforms him into a "thing." In the dialogical theory of action, subjects meet in co-operation

> in order to transform the world (1970d:167).
>
> e. [Unity]
> Whereas in the anti-dialogical theory of action the doimators are compelled by necessity to divide the oppressed, the more easily to pressure the state of oppression, in the dialogical theory the leaders must dedicate themselves to an untiring effort for unity among the oppressed--and unity of the leaders with the oppressed--in order to achieve liberation (1970d:172).
>
> f. [Organization]
> In the theory of anti-dialogical action, manipulation is indispensable to conquest and domination; in the dialogical theory of action the organization of the people presents the antagonistic opposite of manipulation. Organization is not only linked to unity but is a natural development of that unity (1970d:176).
>
> g. [Cultural Synthesis]
> [In cultural invasion] . . . the invaders penetrate the cultural context of another group, in disrespect of the latter's potentialities: they impose their own view of the world upon those they invade and inhibit the creativity of the invaded by curbing their expression. . . .
>
> . . . .
>
> In cultural synthesis the actors who come from "another world" to the world do not do so as invaders. They do not come to *teach* or to *transmit* or to *give* anything, but rather to learn, with the people, about the people's world. . . . In cultural synthesis, the actors become integrated with the people, who are co-authors of the action that both perform upon the world (1970d:150, 181, 182).

DIMENSION TWO: CONTEXT

The second dimension to be applied to the work of Freire was that
of Freire was that of context. Educational planning should not be carried on in isolation from developments in other areas. Planning should not be done as though the educational system existed in a vacuum. Three variables were identified within this dimension of the Paradigm: (1) awareness and analysis of social, political and economic issues and structures, (2) awareness of the

expectations for education held by society, and (3) concern for ways of connecting plans for education to planning in other areas.

1. Awareness and analysis of social, political, and economic structures and issues. The thought of Paulo Freire is a situated thought, and any attempt to abstract it out of its historical-cultural setting disfigures it. The situation out of which Freire's work comes is

> the emergence of the popular masses into the national political scene in the so-called 'underdeveloped' countries, more precisely in Latin America. In the global context, the situation is that of the emergence of the Third World onto the stage of comtemporary history (Freire, 1970b:v).

Freire, with particular reference to Latin America, points out the deliberate misunderstanding and misuse of the Third World by the "developed" societies. The developed societies, seeing the Third World as "primitive," as in need of "modernization," as incapable of independence, as the hinterland where cheap resources and cheap labour are available, as needing charity and correction, have effectively prevented the movement of Third World countries beyond the colony stage.[a,b]

Hand in hand with the stifling of national development is the stifling of individual development. Those who are subjected to economic and cultural domination almost inevitably internalize that domination and become submissive members of the culture of silence, who meekly accept the dominators' values as their own.[c]

At the base of the developed societies' treatment of the Third World is what Freire calls the theory of "antidialogical action." Antidialogical action has four characteristics. First, it seeks conquest,[d] by any means from physical violence to paternalism. The conqueror imposes his ways upon the losers. Second, because those who conquer are in the minority, they, in order to maintain their advantage must keep the oppressed from recognizing their unity. Freire here refers to the concept of divide and rule.[e] One of the manifestations of this concept is the attempt by the dominators to prevent the oppressed from seeing any kind of total view of their problems. The attempt is to keep problems isolated from one another in the perception of the oppressed and to divide the problems up so that it is virtually impossible for the oppressed to see the connections among them. The third characteristic of antidialogical action is manipulation.[f] One of the ways manipulation can be carried out is through the manufacturing of myths by which the oppressed are led to believe in things like, all are free to work, all are equal, and the possibility of individual success within the existing system. The fourth characteristic is cultural invasion.[g] In cultural invasion the values, the goals, the style, the needs of the developed societies are pressed upon the masses. The former are subjects, the latter are regarded as objects.

Freire tries to emphasise the necessity of careful understanding and analysis of the concrete social and cultural situation. To fail to see things in a structural way, means that one is effectively silenced and locked into a culture defined and made by others.[h,i,j]

a. They [the developed societies] see the Third World as the incarnation of evil, the primitive, the devil, sin and sloth--in sum, as historically unviable without the director societies. Such a manichaen [sic] attitude is at the source of the impulse to "save" the "demon possessed" Third World, "educating it" and "correcting its thinking" according to the director societies' own criteria. The expansionist interests of the director societies are implicit in such notions. These societies can never relate to the Third World as partners, since partnership presupposes equals, no matter how different the equal partners may be, and can never be established between parties antagonistic to each other (1970b:19, 20).

b. Through the movements for political independence in the last century, the Latin American societies achieved some transformations, although they remained in their former status as being for another. Political independence did not change their "status" as economically dependent societies, and thus did not transform radically their character as closed societies. In becoming politically independent from Portugal and Spain, they became economically dependent on England, and later on, the United States. . . . underdeveloped societies are not their own "truth," they are the "truth" of the developed societies with which they are in a relationship of dependence (1970a:4/4, 4/5).

c. The prevailing kind of economic domination determined a culture of domination which once internalized, meant the conditioning of submissive behaviour (1970c:169).

d. [Conquest]
The first characteristic of antidialogical action is the necessity of conquest. The antidialogical man, in his relations with other men, aims at conquering them--increasingly and by every means, from the toughest to the most refined. . . . The conqueror imposes his objectives on the vanquished, and makes them his possession (1970d:133, 134).

e. [Divide and rule]
This is another fundamental dimension of the theory of

oppressive action which is as old as oppression itself. As the oppressor minority subordinates and dominates the majority, it must divide it and keep it divided in order to remain in power. The minority cannot permit itself the luxury of tolerating the unification of the people, which would undoubtedly signify a serious threat to their own hegemony. Accordingly the oppressors halt by any method (including violence) any action which in even incipient fashion could awaken the oppressed to the need for unity (1970d:137).

f. [Manipulation]
Manipulation is another dimension of the theory of antidialogical action, and, like the strategy of division, is an instrument of conquest: the objective around which all the dimensions of the theory revolve. By means of manipulation, the dominant elites try to conform the masses to their objectives (1970d:144).

g. [Cultural invasion]
The theory of antidialogical action has one last fundamental characteristic: cultural invasion. . . . In this phenomenon, the invaders penetrate the cultural context of another group, in disrespect of the latter's potentialities; they impose their own view of the world upon those they invade and inhibit the creativity of the invaded by curbing their expression (1970d:150).

h. Cultural invasion . . . always involves a parochial view of reality, a static perception of the world, and the imposition of one world view upon another. It implies the "superiority" of the invader and the "inferiority" of those who are invaded, as well as the imposition of values by the former, who possess the latter and are afraid of losing them (1970d:159).

i. Another characteristic of semi-intransitive consciousness and its incapacity to perceive the concrete facts in a structural way, is its fatalism. At this level of consciousness, men cannot believe in their capacity to transform reality (1970a:4/12).

j. When men lack a critical understanding of their reality, apprehending it in fragments which they do not perceive as interacting constituent elements of the whole, they cannot truly know that reality. . . . Equally appropriate for the methodology of thematic investigation and for problem-posing education is this effort to present significant dimensions of an individual's contextual reality, the analysis of which will make it possible for him to recognize the interaction of the various components (1970d:94, 95).

2. Expectations for education in society.

According to Freire education is one of the principal means used by the dominating elites to carry out their program of antidialogical action. Conquest, divide and rule, manipulation, and cultural invasion are practised in part through the educational systems of the Third World. Schools do not exist in a vacuum, and, therefore they tend to do the bidding of the social and economic structures which support them.[a,c,g]

Freire's favourite expression for describing the education that is widely practised in schools is "banking education."[b,c] In banking education the assumption is made that knowledge is a gift deposited by those who consider themselves knowledgeable (teachers) into the empty consciousness of those who are considered ignorant (students).[d]

To Freire, teachers tend to talk about reality as if it were motionless and compartmentalized.[e] There is, usually, little attempt to relate to the specific historical-cultural situation in which the students find themselves. The banking concept of education tends to regard men as beings who are designated to adapt to the reality defined for them by others.[f]

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[a] . . . a rigid and oppressive social structure necessarily influences the institutions of child rearing and education within that structure. These institutions pattern their action after the style of the structure, and transmit the myths of the latter. Homes and schools (from nurseries to universities) exist not in the abstract but in time and space. Within the structures of domination

they function largely as agencies which prepare the invaders of the future (1970d:152).

b. A careful analysis of the teacher-student relationship at any level, inside or outside the school, reveals its fundamentally narrative character. This relationship involves a narrative subject (the teacher) and patient listening objects (the students). The contents, whether values or empirical dimensions or reality, tend, in the process of being narrated to become lifeless and petrified (1970d:57).

c. . . . banking education maintains and even stimulates the contradiction [of the separation between teachers and students] through the following attitudes and practices, which mirror oppressive society as a whole.

(a) the teacher teaches and the students are taught;
(b) the teacher knows everything and the students know nothing;
(c) the teacher thinks and the students are thought about;
(d) the teacher talks and the students listen--meekly;
(e) the teacher disciplines and the students are disciplined;
(f) the teacher chooses and enforces his choice and the students comply;
(g) the teacher acts and the students have the illusion of acting through the action of the teacher;
(h) the teacher chooses the program content, and the students (who were not consulted) adapt to it;
(i) the teacher confuses the authority of knowledge with his own professional authority which he sets in opposition to the freedom of the students;
(j) the teacher is the subject of the learning process, while pupils are mere objects (1970d:59).

d. Education thus becomes an act of depositing, in which the students are the depositories and the teacher is a depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize and repeat. This is the "banking" concept of education, in which the scope of action allowed to the students extends only so far as receiving, filing and storing deposits (1970d:58).

e. It is especially ironic to try to transform the philosophical or scientific thought of creative men into something static or petrified, in order to pour it into the heads of students. If we want to engage ourselves in a real process of education, or cultural action for freedom, we have, first of all, to get beyond the misconception of consciousness as an "empty pot" (1970a:3/6).

f. It follows logically from the banking notion of consciousness that the educator's role is to regulate the way the world "enters into" the students (1970d:62).

g. Usually, the anti-dialogical attitude is justified in the name of preserving the cultural heritage. It is regarded as indispensable that students receive, without lost time, the cultural heritage (1970a:3/5).

3. Ways of connecting plans for education to other social planning. Freire seeks to connect his plans for educational development to other forms of social planning both in his analysis of what is currently wrong with education and in his analysis of what should be done. In the preceding section of this chapter there was comment on how he describes ways in which the educational process in Latin America serves the antidialogical aims of the powerful minority presently in control. Freire's discussion of what is wrong in education is customarily embedded in a larger discussion of what is wrong in society as a whole.[a]

What should be done to change education, therefore, can only be considered in the light of changes in other areas.[a,b,c] Thus Freire advocates the development of an adult literacy process which is based upon learning to read and write with words that are charged with political meaning. He advocates the use of interdisciplinary teams of professionals at various stages of this literacy process to bring their perspectives from areas other than education directly to the learners. He seeks to encourage the development of critical consciousness in learners. He encourages the connection between educational reform and specific reforms in other areas, such as agriculture.[d]

Indeed, Freire so closely connects the changes he proposes in education with changes in society as a whole that he in fact is talking not just about educational reform but about societal revolution.[e,f]

a. Illiterates know they are concrete men. They know they do things. What they do not know in the culture of silence . . . is that men's actions as such are transforming, creative, and re-creative. Overcome by the myths of this culture, including the myth of their own "natural inferiority," they do not know that their action upon the world is also transforming. Prevented from having a "structural perception" of the facts involving them, they do not know they cannot "have a voice," i.e., that they cannot exercise the right to participate consciously in the socio-historical transformation of their society, because their work does not belong to them (1970b:13).

b. Critical consciousness, precisely because it is critical, knows that, if the vocation of men is to grow and humanize themselves, then in order to achieve such an objective men must exercise a true liberating praxis on the world. So critical consciousness is always attempting to unveil reality (1970a:4/19).

c. [On developing themes for one part of the adult literacy process] These themes should be classified according to the various social sciences. Classification does not mean that when the program is elaborated the themes will be seen as belonging to isolated categories, but only that a theme is viewed in a specific manner by each of the social sciences to which it is related. The theme of development, for example, is especially appropriate to the field of economics, but not exclusively so. This theme would also be focalized by sociology, anthropology, and social psychology (the field concerned with cultural change and with the modification of attitudes and values--questions which are equally relevant to a philosophy of development). . . . In this way, the themes which

> characterize a totality will never be approached rigidly (1970d:112).
>
> d. In some areas in Chile undergoing agrarian reform, the peasants participating in literacy programs wrote words with their tools on dirt roads where they were working. . . . We asked one of these . . . why he hadn't learned to read and write before the agrarian reform. "Before the agrarian reform, my friend," he said, "I didn't even think. Neither did my friends." "Why?" we asked. "Because it wasn't possible. We lived under orders. We only had to carry out orders. We had nothing to say" (1970b:18).
>
> e. "Cultural revolution" takes the total society to be constructed, including all human activities, as the object of its remolding action (1970d:157).
>
> f. The object in presenting these considerations is to defend the eminently pedagogical character of the revolution. The revolutionary leaders of every epoch who have affirmed that the oppressed must accept the struggle for their liberation--an obvious point--have also thereby implicitly recognized the pedagogical aspect of this struggle (1970d:54, 55).

DIMENSION THREE: TIME

Two variables were identified within the time dimension: (1) educational planning should contain short-medium-, and long-range proposals, (2) these proposals should be consistent with one another.

1. Short-, medium-, and long-range proposals. Freire's analysis seems to divide the short-, medium-, and long-run into two phases. The first is the cultural action phase, which includes the short-, and medium-run. The second is the cultural revolution phase.

In the cultural action phase Freire's proposals outline a literacy campaign stage and a post-literacy stage.[a] In the first of these there is the search, by means of a problem-posing process using teams of educators working with selected groups of illiterates, for what he calls "generative words."[b] These are words which have two qualities; a kind of syllabic richness that makes them useful in building other words, and a deep personal meaning for the learners. Freire has presented and practised a step-by-step process for using these generative words for the rapid development of the ability to read and write. In the second stage (still part of the cultural action phase) making use of the newly found literacy skills, there is the search for what Freire calls "generative themes."[b] These are co-operatively prepared codifications of the specific situations in which the learners find themselves, which are so constructed that they help the learners to make connections between their own situations and the larger social structure around them. Again Freire outlines a step-by-step process for the development and use of the generative themes in enabling persons (learners and teachers) to take full responsibility for their own lives. In other words, in the first stage the specific social and cultural context is used to enlighten the process of helping people to read and write. In the second stage, the process of reading and writing is used to enlighten the social and cultural context.

The cultural revolution phase (the long-run phase) is the name Freire gives to the ongoing revolutionary process after the new society he envisages has been inaugurated.[c] The process must not stop because reality itself is in process, is dynamic, is never complete.[d]

a. Let us say, for example, that a group has the responsibility of co-ordinating a plan for adult education in a peasant area with a high percentage of illiteracy. The plan includes a literacy campaign and a post-literacy phase. During the former stage, problem-posing education seeks out and investigates the "generative word"; in the post-literacy stage, it seeks out and investigates the "generative theme" (1970d:101).

b. [Freire describes how a "generative word" is used. I quote at considerable length here to show the detail into which Freire goes on this short-run proposal. I could also quote in considerable detail from his proposals describing the second stage of his process, the generative theme stage. Instead of doing that, I refer those interested to pages 101 to 118 of *The Pedagogy of the Oppressed*.]

Generative word: a tri-syllabic word chosen from the "linguistic universe during research preliminary to the literacy course." Example: FAVELA ("slum").

Codification: the imaging of a significant aspect of a man's existential situation in a slum. The generative word is inserted in this codification. The codification functions as the knowable object mediating between the knowing subjects--the educator and learners--in the act of knowing they achieve in dialogue.

Real or concrete context: the slum reality as a framework for the objective facts which directly concern slum dwellers.

Theoretical context: the discussion group (*circulo de cultura*), in which the educators and learners--by means of the codification of the objective slum reality--engage in dialogue about the *reason* of the slum reality. The deeper this act of knowing goes, the more reality the learners unveil for what it is, discarding the myths which envelop it. This cognitive operation enables the learners to transform their interpretation of reality from mere opinion to a more critical knowledge.

Thus, as the theoretical context, the discussion group is the specialized environment where we submit the fact found in the concrete context, the slum, to critical analysis. The codification, representing those facts, is the knowable object. Decodification, breaking down the codified totality and putting it together again (retotalizing it), is the process by which the knowing subjects seek to know. The dialogical relationship is indispensable to this act.

Stages of De-Codification:

a) The knowing subjects begin the operation of breaking down the codified whole. This enables them to penetrate the whole in terms of the relationships among its parts, which until then the viewers did not perceive.

b) After a thorough analysis of the existential situation of the slum, the semantic relation between the generative word and what it signifies is established.

c) After the word has been seen in the situation, another slide is projected in which only the word appears, without the image of the situation: FAVELA.

d) The generative word is immediately separated into its syllables: FA VE LA

e) The "family" of the first syllable is shown:

FA, FE, FI, FO, FU

Confronted with this syllabic family, the students identify only the syllable FA, which they know from the generative word. What is the next step for an educator who believes that learning to read and write is an act of knowing (who also knows that this is not, as for Plato, an act of remembering what has been forgotten)? He realizes that he must supply the students with new information, but he also knows that he must present the material to them as a problem. Thus, he poses two questions:

1. Do these "pieces" (the Brazilian students called the syllables "pieces," and there was no reason why they should be made to call them syllables) have something that makes them alike and something that makes them different?

After a few moments in which the group looks at the slide in silence, one will say, "They all begin the same way, but they end differently."

2. At this moment, the educator asks another question: If they all begin the same way but end differently, can we call them all fa?

Again a brief silence; then, "No!"

Only at this point, having prepared the learners critically for the information, does the educator supply it. Since it was preceded by a problem the information is not a mere gift.

f) Then comes the "family" of the word's second syllable:

VA, VE, VI, VO, VU

The educator repeats the process. Some learners immediately say VA, VE, VI, VO, VU.

g) The "family" of the third syllable:

LA LE LI LO LU

This slide is called the "slide of discovery," a phrase coined by Prof. Aurenice Cardoso, our assistant when we directed the National Plan for Adult Literacy in Brazil.

The educator proposes a horizontal and a vertical reading of the slide. This strengthens the learners' grasp of the vowel sounds *a*,*e*,*i*,*o*,*u*.

Next, the educator asks the learners: Do you think we can (never, do you think *you* can) create something with these pieces?

This is the decisive moment for learning. It is the moment when those learning to read and write discover the syllabic composition of words in their language.

After a silence, sometimes disconcerting to the inexperienced educator, the learners begin, one by one, to discover the words of their language by putting together the syllables in a variety of combinations: FAVELA, says one, FAVO, another; FIVELA; LUVA; LI; VALE; VALA, VIVA; FALO; FALE; FE; FAVA; VILA; LAVA; VELE; VELA; VIVE; VIVO; FALAVA; etc.

With the second generative word, the learners combine its syllables not only among themselves, but with those of the first word. Hence, knowing five or six generative words, the learners can begin to write brief notes. At the same time, however, they continue to discuss and critically analyze the real context as represented in the codifications.

This is what the primers cannot do. The authors of primers, as we have pointed out, choose generative words according to their own liking; they themselves decompose them; they themselves recombine their syllables to form new words, and with these words, they themselves evolve the phrases which generally echo the ones we have already quoted: *Eva viu a uva* ("Eva saw the grape"); *A asa é da ave* ("the bird's wing") (1970b:53-55).

c. Revolution is always cultural, whether it be in the phase of denouncing an oppressive society, . . . or in the phase of the new society inaugurated by the revolution. In the new society, the revolutionary process becomes cultural revolution. . . . We have been speaking of cultural action and cultural revolution as distinct moments in the revolutionary process. . . . Cultural action for freedom is carried out in opposition to the dominating power elite, while cultural revolution takes place in harmony with the revolutionary regime (1970b:51).

d. After the revolutionary reality is inaugurated, conscientization continues to be indispensible. It is the instrument for ejecting the cultural myths which remain in the people despite the new reality. Further, it is a force countering the bureaucracy, which threatens to deaden the revolutionary vision and dominate the people in the very name of their freedom (1970b:45).

2. Consistency. Here the concern is that there will be consistency among the proposals made for the short- medium- and long-run. Freire seems to recognize this concern in several ways.

His analysis never strays far from his understanding of the nature of man and of reality, i.e., he is consistent philosophically. The literacy and post-literacy stages just discussed spring from common roots such as, the importance of the historical-cultural situation, the importance of the existential involvement of all persons taking part in the process, the importance of assuming that reality is not static but open to creation by all.

Freire also stresses that the means adopted for enabling change must not be at odds with the ends hoped for.[a] A project's methods cannot be dichotomized from its objectives. That would be to assume that methods were somehow "neutral" and value-free, and that the same methods could be used whether freedom or domination is the aim.[b,c,d]

Freire also believes that constant emphasis through the phases of the "revolutionary process" (and continuing even after long-term goals are achieved) upon the dialogical style of pedagogy, and upon the development of "conscientizacao" (critical consciousness) can bring the consistency of ongoing critique to that process.[e,f,g]

a. Many . . . [revolutionary] leaders . . . have ended up using the "educational" methods employed by the oppressor. . . . They use propaganda to convince. . . . [But] the oppressed have been destroyed precisely because their situation has reduced them to things. In order to regain their humanity they must cease to be things and fight as men. . . . They cannot enter the struggle as objects in order *later* to become men (1970d:55).

b. Critical and liberating dialogue, which presupposes action, must be carried on with the oppressed at whatever the stage of their struggle for liberation. . . . But to substitute monologue, slogans, and communiques for dialogue is to attempt to liberate the oppressed with the instruments of domestication. Attempting to liberate the oppressed without their reflective participation in the act of liberation is to treat them as objects (1970d:52).

c. Problem-posing education does not and cannot serve the interests of the oppressor. No oppressive order could permit the oppressed to begin to question why? While only a revolutionary society can carry out this education in systematic terms, the revolutionary leaders need not take full power before they can employ the method. In the revolutionary process, the leaders cannot use the banking method as an interim measure, justified on grounds of expediency, with the intention of *later* behaving in a genuinely revolutionary fashion. They must be revolutionary--that is to say, dialogical--from the outset (1970d:74).

d. . . . revolutionary leadership falls into internal contradictions which compromise its purpose, when, victim of a fatalist concept of history, it tries to domesticate the people mechanically to a future which the leadership knows a priori, but which it thinks the people are incapable of knowing (1970b:43).

e. Some well-intentioned but *misguided* persons suppose that since the dialogical process is prolonged . . . they ought to carry out the revolution without communication, by means of "communiques," and that once the revolution is won, they will *then* develop a thoroughgoing educational effort (1970d:130, 131).

f. The educational, dialogical quality of revolution, which makes it a "cultural revolution" as well, must be present in all its stages. This educational quality is one of the most effective instruments for keeping the revolution from becoming institutionalized and stratified in a counter-revolutionary bureaucracy; for counter-revolution is carried out by revolutionaries who become reactionary (1970d:132).

g. After the revolutionary reality is inaugurated, conscientization continues to be indispensable. It is the instrument for ejecting the cultural myths which

> remain in the people despite the new reality. Further, it is a force countering the bureaucracy which threatens to deaden the revolutionary vision and dominate the people in the very name of their freedom. Finally, conscientization is a defence against another threat, that of the potential mythification of the technology which the new society requires to transform its backward infrastructures (1970b:48, 49).

DIMENSION FOUR: SCOPE

The fourth dimension of the Paradigm is concerned with the scope of the planning process. This dimension has three variables. Educational planning should: (1) deal with both the core and periphery of the educational process, (2) be concerned with all regional areas and all age, economic, and ability levels, and (3) cover all levels (institutional, managerial, and technical) of the organization being planned for.

1. Core and periphery. In some ways it was difficult to determine whether Paulo Freire's approach to educational planning has to do with core, periphery, or both. This difficulty is exemplified in Freire's own personal background.

When he was in Brazil before being forced to leave upon the military coup in 1964, Freire taught at a university which was part of the core, but did his adult education work in the periphery. In Chile he worked with the government as an educational adviser and was, therefore, very much part of the educational core. At the present time he is involved in at least three areas of work: as an educational director for the World Council of Churches, as Vice-President of the Center for the Study of Development and Social Change, which has connections with Harvard University (how "core" could one get?), and as a working advisor to the black liberation movement in Mozambique.

There is little doubt that Freire's long-term goals have to do with shaping whole educational systems, both core and periphery. (One who describes education as cultural action could hardly subscribe to the view that education could only take place in the "sequential ladder" that begins with kindergarten and ends with graduate school.) In the short-run, however, where there is official opposition to his approach, he seems to feel that existing school systems should just be disregarded and that those interested in carrying out authentic educational projects should begin to do so in the Periphery.[a]

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[a] But if the implementation of a liberating education requires political power and the oppressed have none, how then is it possible to carry out the pedagogy of the oppressed prior to the revolution? . . . One aspect of the reply is to be found in the distinction between systematic education, which can only be changed by political power, and educational projects, which should be carried out with the oppressed in the process of organizing them (1970d:40).

2. Regional areas, age, economic, and ability levels. With regard to regional areas, Freire acknowledges their importance in planning, particularly the

special problems caused by the attempt to bring educational services to remote primitive rural areas and to the slums of large cities. One of the factors contributing to this problem is that people in disadvantaged areas are often regarded as inferior beings and hardly worth educating.[a] They are also often the most locked into the system of oppression.[b]

Age levels. Freire's approach is aimed at the education of adults. Other age levels are not discussed.

Economic levels. This is an important aspect of Freire's analysis. For example, he writes a great deal about class conflict. The long-run changes he proposes come about primarily through the involvement and action of the lower peasant classes. His is the Pedagogy of the Oppressed. Although persons from higher classes are, in a dialectical sense, essential to the process, and some may even choose to act on the side of the lower classes, Freire's analysis assumes that without the lower classes, the process will not have any hope of succeeding.[c,d]

Ability levels. Freire does not discuss the need for different types of educational services for persons of different levels of ability.

a. There are many people who consider slum dwellers marginal, intrinsically wicked and inferior. To such people we recommend the profitable experience of discussing the slum situation with the slum dwellers themselves. . . . [thereafter] They may avoid saying that illiteracy, alchoholism, and the crime of the slums, that its sickness, infant mortality, learning deficiencies, and poor hygiene reveal the "inferior nature" of its inhabitants (1970b:19).

> b. The methods used to achieve the unity of the oppressed will depend upon the latter's historical and existential experience within the social structure.
>
> Peasants live in the "closed" reality with a single, compact center of oppressive decision; the urban oppressed live in an expanding context in which the oppressive command center is plural and complex. Peasants are under the control of a dominant figure who incarnates the oppressive system; in urban areas, the oppressed are subjected to an "oppressive impersonality." In both cases the oppressive power is to a certain extent "invisible": in the rural zone, because of its proximity to the oppressed; in the cities, because of its dispersion (1970d:176).

> c. It is only the oppressed who, by freeing themselves, can free their oppressors. The latter as an oppressive class can free neither others nor themselves. It is therefore essential that the oppressed wage the struggle to resolve the contradiction in which they are caught; and the contradiction will be resolved by the appearance of the new man: neither oppressor nor oppressed, but man in the process of liberation (1970d:42).

> d. If true commitment to the people, involving the transformation of the reality by which they are oppressed, requires a theory of transforming action, this theory cannot fail to assign to the people a fundamental role in the transformation process (1970d:120).

3. Organization levels. A planning process should cover all levels, institutional, managerial, and technical, of the organization being planned for. Though Freire does not use the "institutional, managerial, technical" terminology, his planning does seem to cover organizational activities represented by these terms. Legitimation processes, broad goal definition, the general relationship between the environment and the system, the so-called institutional level activities are within the scope of his planning. For example, with regard to the matter of legitimation, as was noted in the previous

section, Freire emphasizes the necessity of legitimation of educational processes by the peasant classes. He believes that the legitimation given by these persons is absolutely essential to the eventual success of the educational development envisaged.

Such managerial level activities as the co-ordination and control of organizational activities, the internal distribution of resources, and the place of supportive processes are also discussed by Freire. For example, with regard to supportive processes, Freire examines the necessity for and the dangers in the use of technological advances to support the long-term developments he proposes.[a] He also becomes quite explicit in his views on how the co-ordination and control of organizational activities are to be carried out. Here he makes use of words like co-investigation, co-intentional leadership, co-operation, communion, and solidarity to describe what he means.[b]

At the technical level where the teaching-learning process is of prime importance, Freire goes into very great detail. The previous discussions of the formation of generative words, and "banking education" contain some of Freire's views on the teaching-learning process. In addition is his careful description of problem-posing (as opposed to problem-solving) education.[c] To Freire one can "know" only to the extent that one "problematizes" the concrete situation in which one finds oneself. To "problematize" is for teachers and students to build together a process for discovering what the real problems of their particular situation are, and for reflecting upon them in a way that leads to creative action, and, in action, to the discovery of new problems, and the process starts again.

With regard to the technical level, Freire is very detailed in his consideration of the teacher-student relationship. Because to him reality is in the process of becoming, because all persons are capable of knowing, because learning is a dialogical process, because all persons must be subjects in the teaching-learning process, the teacher-student relationship must be one of equality.[d]

While the institutional, managerial, and technical levels of organizational activities are covered by Freire's analysis, it seems that the analysis blurs the distinction among the levels, and makes these activities tasks to be shared by all within the organization.[b,d,e,f]

[a] In mass society, ways of thinking become as standardized as ways of dressing and tastes in food. Men begin thinking and acting according to the prescriptions they receive daily from the communications media rather than in response to their dialectical relationships with the world. In mass societies, where everything is prefabricated and behaviour is almost automatized, men are lost because they don't have to "risk themselves." They do not have to think about even the smallest things; there is always some manual which says what to do in situation "a" or "b." Rarely do men pause at a street corner to think which direction to follow. There's always an arrow which de-problematizes the situation. Though street signs are not evil in themselves, and are necessary in cosmopolitan cities, they are among the thousands of

directional signals in a technological society which, introjected by men, hinder their capacity for critical thinking.

Technology thus ceases to be perceived by men as one of the greatest expressions of their creative power and becomes instead a species of new divinity to which they create a cult of worship. Efficiency ceases to be identified with the power men have to think, to imagine, to risk themselves in creation, and rather comes to mean carrying out orders from above, precisely and punctually (1970b:49, 50).

b. A revolutionary leadership must accordingly practice co-intentional education. Teachers and students (leadership and people), co-intent on reality, are both subjects, not only in the task of unveiling that reality, and thereby coming to know it critically, but in the task of recreating that knowledge (1970d:56).

c. Those truly committed to liberation must reject the banking concept in its entirety, adopting instead a concept of men as conscious beings, and consciousness as consciousness intent upon the world. They must abandon the educational goal of deposit-making and replace it with the posing of the problems of men in their relations with the world. "Problem-posing" education, responding to the essence of consciousness--intentionality--rejects communiques and embodies communication (1970d:66).

d. Accordingly, the practice of problem-posing education entails at the outset that the teacher-student contradiction be dissolved. . . .

Indeed, problem-posing education which breaks with the vertical patterns characteristic of banking education, can fulfill its function as the practice of freedom only if it can overcome the above contradiction. Through dialogue, the teacher-of-the-students and the students-of-the-teacher cease to exist and a new term emerges: teacher-student with students-teachers. The teacher is no longer merely the one-who-teaches, but one who is himself taught in dialogue with the students, who in turn while being taught also teach (1970d:67).

e. If true commitment to the people, involving the transformation of the reality by which they are oppressed, requires a theory of transforming action, the theory cannot fail to assign the people a fundamental role in the transformation process. The leaders cannot treat the oppressed as mere activists to be denied the opportunity of reflection and allowed merely the illusion of acting, whereas in fact they would continue to be manipulated--and in this case by the presumed foes of manipulation (1970d:102).

f. Leaders who do not act dialogically, but insist on imposing their decisions, do not organize the people--they manipulate them (1970d:179).

DIMENSION FIVE: QUANTITY AND QUALITY

Second Generation Educational Planning should concern itself with quantitative and qualitative issues. As was noted in Chapter III where the Paradigm was developed, it proved difficult to break this dimension into variables. The solution chosen was to make use of two variables. The first of these relates planning to all levels (both quantitative and qualitative) of human need. A modified version of Maslow's scale was chosen to represent the levels of human need. Moving from lower level to higher, there are physical needs, security needs, social needs, and self actualization.

The second variable acknowledges that educational planning must not only have to do with quantitative expansion but also with qualitative change of the system being planned for.

1. All levels of human need. In spite of the fact that he writes from the perspective of the "underdeveloped" Third World, from which one might expect a certain preoccupation with the lower order of human needs (physical and security), Paulo Freire attempts not only to relate to the higher order needs (social and self actualization) but to develop pedagogical processes which tie all four levels together.[a,b,c]

The adult literacy process with its use of generative words, for example, seems to bridge all four levels of human need. Inability to read and write is certainly one obstacle that blocks fulfillment of physical and security needs, for illiterates are especially locked into the "culture of silence" and therefore are precariously open to the manipulation, control, and violence of others. But to Freire the literacy process also connects with higher order needs. Because the process is tied so closely to the existential situations of the learners and based upon authentic dialogue among teachers and learners, it leads not only to learners acquiring the ability to read and write, but, more importantly, to their awareness of their own ability and right as human beings to create their own history. An introduction to one of his works puts the point this way:

> Becoming literate, then, means far more than learning to decode the written representation of a sound system. It is truly an act of knowing, through which a person is able to look critically at the culture which has shaped him, and to move toward reflection and positive action upon his world (1970b:5).

In addition to bridging the various human needs, Freire's analysis also relates to particular needs. He takes account of lower level needs by acknowledging how closely the fulfillment of these needs is connected with the social and cultural conditions in which people exist. Only if the external situation is structurally changed, he says, can people really be free from worry about physical survival and personal security. Attention has already been drawn to his attempts, where possible, to relate his educational process to developments in other areas, e.g., agriculture.

Freire tends to think about man as a corporate being first, and as an individual second. He thinks of changes in society, coming about through corporate action.[d] Indeed Freire rarely mentions the fulfillment of individual needs. He tends to think in more structural and communal ways. The literacy and post-literacy processes can only be carried out in group situations. There, individuals receive the support, the criticism, and the enlightenment of others (i.e., they receive fulfillment of many social needs) which enables them to emerge from silence.

The concern of Freire about self-actualization,[e,f] (though he does not use this exact term) is apparent in his discussion of concepts like "conscientization" (the development of critical consciousness), "generative themes" (codifications of the concrete reality of persons in the post-literacy phase of adult education which enable them to make connections between their own situation and the total external situation that surrounds them), and "praxis" (the essential unity of reflection and action). In all of these, there is the underlying assumption of men as creatures who must continually be seeking fulfillment and completion, continually be seeking to "stretch."[g,h]

a. As an event calling for the critical reflection of both learners and educators, the literacy process must relate speaking the word to transforming reality, and to man's role in this transformation. Perceiving the significance of that relationship is indispensable for those learning to read and write if we really are committed to liberation. Such a perception will lead the learners to recognize a much greater right than being literate. They will ultimately recognize that, as men, they have the right to have a voice (1970b:13).

b. Existence is more than just living. It is living creatively, culturally, historically, spiritually (1970a:1/4).

c. The starting point for organizing the program content of education or political action must be the present, existential, concrete situation, reflecting the aspirations of the people. Utilizing certain basic contradictions, we must pose the existential, concrete, present situation to the people as a problem which challenges them and requires a response--not just at the intellectual level, but at the level of action (1970d:85).

d. Always acting as a team, the investigators will select some of these contradictions to develop the codifications to be used in the thematic investigation [emphasis mine] (1970d:106).

e. The banking approach to adult education . . . will never propose to students that they critically consider reality. It will deal instead with such vital questions as whether Roger gave green grass to the goat, and insist upon the importance of learning that (as opposed to) Roger gave green grass to the rabbit. The "humanism" of the banking approach masks the effort to turn men into automatons--the very negation of their vocation to be more fully human (1970d:61).

f. . . . this effort at conscientizacao cannot rest content with the technical or scientific training of intended specialists. The new society becomes qualitatively distinct from the old in more than a partial way. Revolutionary society cannot attribute to technology the same ends attributed by the previous society; accordingly, the training of men in the two societies must also differ. Technical and scientific training need not be inimical to humanistic education as long as science and technology in the revolutionary society are at the service of permanent liberation, of humanization (1970d:157).

g. Thematic investigation, which occurs in the realm of the human, cannot be reduced to a mechanical act.

> As a process of search, of knowledge, and thus of creation, it requires the investigator to discover the interpretation of problems, in the linking of meaningful themes. The investigation will be most educational when it is most critical, and most critical when it avoids the narrow outlines of partial or "focalized" view of reality . . . (1970d:99).
>
> h. We must realize that the aspirations, the motives, and the objectives implicit in the meaningful thematics are human aspirations, motives, and objectives. They do not exist "out there" somewhere, as static entities; they are occuring. They are as historical as men themselves; consequently, they cannot be apprehended apart from men. . . . Thematic investigation thus becomes a common striving towards awareness of reality and towards self-awareness (1970d:98).

2. Expansion and change. In educational planning there should be concern with both quantitative expansion of education and its qualitative change. Freire's views on "expansion" are complex. On the one hand he acknowledges the need for rapid expansion of educational services to those vast numbers of people in the Third World who are outside of any educational system and are illiterate. These people have obviously not chosen their own "marginality" but have been deliberately kept from education by what Freire calls acts of violence.[a]

On the other hand, Freire recognizes many dangers in "expansion." This side of Freire's views can be inferred from a careful distinction that he makes between "modernization" and "development."[b,c] The former is taken to mean something like economic--technological "updating." To Freire this kind of quantitative growth can be disadvantageous to a country if, as so often seems to have been the case in the Third World, that country's dependence upon other nations is not lessened but in fact increased. Similarly there can be dangers in thinking only of the modernization or quantitative updating of educational services. Such services may leave students (and teachers) as enmeshed in the culture of silence and as dependent as before.[d]

The latter word, "development," Freire takes to mean that kind of qualitative change in a society (and in an educational system) which decreases dependence upon the domesticating actions of others. This leads nicely to the second phase of this discussion where the focus is not "expansion" but "change."

There is little doubt that Freire is not talking about the quantitative expansion of existing educational systems. For example, his description of education as "cultural action for freedom" or as a "problem-posing" process outlines a style of education which is distinctively different from the old. He talks too about a new society that is qualitatively distinct from the old.[e] "Revolution" and "liberation" are words which he commonly uses when referring to the extent of the change he deems necessary.

Freire gives indication of the shape of these qualitative changes he hopes for in the previously discussed theory of dialogical cultural action. The four characteristics of this principle, co-operation, unity, organization, and cultural synthesis, when contrasted with what Freire believes to be the characteristics of the present situation, conquest, divide and rule, manipulation, and cultural invasion give further indication that Freire is not just advocating "more of the same."

> a. Admitting the existence of men "outside of," or "marginal to" structural reality, it seems legitimate to ask: Who is the author of this movement from the center of the structure to its margin? Do the so-called marginal men, among them the illiterate, make the decision to move out to the periphery of society? If so, marginality is an option with all that it involves: hunger, sickness, rickets, pain, mental deficiencies, living death, crime, promiscuity, despair, the impossibility of being. In fact, however, it is difficult to accept that 40% of Brazil's population, almost 90% of Haiti's, 60% of Bolivia's, about 40% of Peru's, more than 30% of Mexico's and Venezuela's, and about 70% of Guatemala's would have made the tragic choice of their own marginality as illiterates. If, then, marginality is not by choice, marginal man has been expelled from and kept outside of the social system and is therefore the object of violence (1970b:10).

> b. It is essential not to confuse modernization with development. The former, although it may affect certain groups in the "satellite society" is almost always induced; and it is the metropolitan society which derives the true benefits therefrom. A society which is merely modernized without developing will continue--even if it takes over some minimal delegated powers of decision--to depend on the outside country. . . . In order to determine whether a society is developing, one must go beyond certain criteria based on indices of "per capita" income . . . as well as those which concentrate on the study of gross income. The basic elementary criterion is whether or not the society is a "being for itself." If it is not, the other criteria indicate modernization rather than development (1970d:160, 161).

> c. Development is achieved only when the locus of decision for the transformations suffered by a being is found within and not outside of him (1970c:172).

> d. The option for modernization as against development implies the restriction of cultural freedom as well as the use of methods and or techniques through which the access to culture would apparently be controlled. It implies an education for the maintenance of the status quo, preserving the non-participation of the people in

> whatever the process in any field; an education which, instead of unfolding reality, mythifies it, and consequently, domesticates and adapts man (1970c:173).
>
> e. The new society becomes qualitatively distinct from the old . . . (1970d:157).

DIMENSION SIX: CONNECTION TO ORGANIZATION

This dimension of the Paradigm focused upon the connection between planning and the life of the system being planned for. To be effective, planning should be linked to the ongoing processes of the organization. If isolated, planning can lose its impact and be only an academic exercise.

Three variables were identified: (1) the nature of the connection between planning and organizational processes (policy-making, decision-making, implementation and evaluation); (2) the authority of the planners; (3) whether or not the planning process is seeking to build into the system being planned for what has been referred to as "planning-mindedness."

1. Connection between planning and organizational processes. A key concept for understanding how Freire sees the connection between the planning process and the organization being planned for is that of "praxis."[a,b] This concept arises out of Freire's analysis of the meaning of "word." "Word" has two connected elements, reflection and action. If one of these elements is neglected, the other suffers. There is, according to

Freire, no true word (the word by which one transforms the world) that is not praxis. Thus to Freire, people in organizations (or in society at large) cannot be divided up in such a way that there are some who do "thinking" or "planning" and others who do the "acting" or "implementing."[c,d] To plan, in Freire's view, is to think and to act. In addition, Freire would be critical of the tendency to separate thinking and acting by time, i.e., to plan, some people must first of all think about and reflect upon what should be done and secondly, at a later time, some other people should act.[e] Reflection and action constantly intermingle.

There should be a relationship of praxis between the planning process and the various organizational activities of policy-making, decision-making, implementation and evaluation. For example, Freire assumes that his approach undercuts some of the usual difficulties encountered in the implementation of planning. In Freire's approach there is little chance that those responsible for implementation will not deeply desire the implementation to take place because, in a very real way, the plan is already theirs.[f,g]

Special organizational arrangements for carrying out the planning function (for example, in the creation of something like a "Planning Department") do not seem to be essential. They may be useful on a national or regional scale where the political situation allows

(Freire himself worked with a national government planning agency in Chile) and where the planners keep themselves in dialogical relationship with the "oppressed." However Freire seems to assume that his building of praxis into every aspect of organizational life is a more fundamental way of connecting planning with organization processes.

a. The word is more than just an instrument which makes dialogue possible; accordingly we must seek its constitutive elements. Within the word we find two dimensions, reflection and action, in such radical interaction that if one is sacrificed--even in part--the other immediately suffers. There is no true word that is not at the same time a praxis (1970d:75).

b. Sacrifice of action = verbalism
Sacrifice of reflection = activism (1970d:75).

c. Lenin's famous statement: "Without a revolutionary theory there can be no revolutionary movement" means that a revolution is achieved with neither verbalism nor activism, but rather with praxis, that is, with reflection and action directed at the structures to be transformed. The revolutionary effort to transform these structures radically cannot designate its leaders as its thinkers and the oppressed as mere doers (1970d:119, 120).

d. The leaders do bear the responsibility for co-ordination--and, at times, direction--but leaders who deny praxis to the oppressed thereby invalidate their own praxis. By imposing their word on others, they falsify that word and establish a contradiction between their methods and their objectives. If they are truly committed to liberation, their action and reflection cannot proceed without the action and reflection of others (1970d:120).

e. Let me emphasize that my defense of the praxis implies no dichotomy by which this praxis could be divided into a prior stage of reflection and a subsequent stage of action (1970d:123).

f. For the anti-dialogical banking educator, the question of content simply concerns the program about which he will discourse to his students; and he answers his own questions, by organizing his own program. For the dialogical, problem-posing teacher-student, the program content of education is neither a gift nor an imposition --bits of information to be deposited in the students--

but rather the organized, systematized, and developed "re-presentation" to individuals of the things about which they want to know more (1970d:82).

g. [In the development of the generative theme] This dialectical movement of thought is exemplified perfectly in the analysis of a concrete, existential, "coded" situation. [The coding of an existential situation is the representation of that situation, showing some of its constituent elements in interaction. Decoding is the critical analysis of the coded situation.] Its "decoding" requires moving from the abstract to the concrete; this requires moving from the part to the whole and then returning to the parts; this in turn requires that the subject recognizes himself in the object (the coded concrete existential situation) and recognizes the object as a situation in which he finds himself, together with other Subjects (1970d:95, 96).

2. Authority of planners. One of the marks of Second Generation Educational Planning is that those who plan should not be isolated from the organization for which they are planning. In the preceding section of this chapter it was seen that in Freire's approach to planning a very strong connection between "planner" and the organization is assumed.

The focus now is the question of the authority of the planners. While the purpose here is not to become deeply enmeshed in a discussion of the concept of authority, it is possible, rather simply, to distinguish several ways in which one person becomes authoritative to another. This can be done by identifying where the locus of authority lies.

Authority can be located in an organizational position. It can be located in charisma. It can be located in professional expertise. It can be located in all members of an organization in such a way that it is shared.

Freire is very distrustful of all but the last of these categories.[a,b] For example, he discusses at considerable length the dangers of vesting authority in populist leaders with charismatic gifts. Such leaders, even if they have the interests of others at heart, still plan for and not with others, and therefore still leave these others in a situation of dependence.[c,d]

Freire prefers to think of authority as being shared, as arising out of processes that happen between people. The person who is authoritative is the one who is "in dialogue with," "in communion with," "reflecting and acting with," "experiencing with" others.[e,f,g,h]

[a] Organizing the people is the process in which the revolutionary leaders, who are prevented from saying their own word, initiate the experience of learning how to name the world. This is true learning experience, and therefore dialogical. So it is that the leaders cannot say their word alone; they must say it with the people. Leaders who do not act dialogically, but insist upon imposing their decisions, do not organize the people --they manipulate them. They do not liberate, nor are they liberated: they oppress (1970d:179).

[b] Both cultural action and cultural revolution imply communion between the leaders and the people, as subjects who are transforming reality (1970b:52).

[c] Attempting to liberate the oppressed without their reflective participation in the act of liberation is to treat them as objects which must be saved from a burning building; it is to lead them into the populist pitfall and transform them into masses which can be manipulated (1970d:52).

[d] The populist leader . . . is an ambiguous being, an "amphibian" who lives in two elements. Shuttling back and forth between the people and the dominant oligarchies, he

> bears the marks of both groups. Since the populist leader simply manipulates, instead of fighting for authentic popular organization, this type of leader serves the revolution little if at all (1970d:147).
>
> e. How can I dialogue if I always project ignorance into others and never perceive my own? . . . How can I dialogue if I consider myself a member of the in-group of "pure" men, the owners of truth and knowledge, for whom all non-members are "those people" or "the great unwashed." How can I dialogue if I start from the premise that naming the world is the task of an elite . . . ? How can I dialogue if I am closed to--and even offended by--the contribution of others? . . . Men who lack humility (or have lost it) cannot come to the people, cannot be their partners in naming the world (1970d:78, 79).
>
> f. In dialogical action, at no stage can revolutionary action forego communion with the people (1970d:171).
>
> g. In citing Guevara and his witness as a guerilla, we do not mean to say that revolutionaries elsewhere are obliged to repeat the same witness. What is essential is that they strive to achieve communion with the people as he did, patiently and unceasingly. Communion with the people . . . is one of the fundamental characteristics of cultural action for freedom (1970b:46).
>
> h. Authentic authority is not affirmed as such by a mere transfer of power, but through delegation or in sympathetic adherence. If authority is merely transferred from one group to another, or is imposed upon the majority, it degenerates into authoritarianism (1970d:179).

3. Planning-mindedness. Second Generation Educational Planning cannot be completely predetermined but must become part of the life-style within the organization. Freire's approach seems to acknowledge the importance of this concern through concepts like "praxis," "permanent dialogue," "conscientization," "reality in process," by which he believes that involvement in on-going planning by all persons within the organization will naturally and spontaneously occur.[a,e] All of these concepts assume

that all persons can be active subjects, capable with others of assuring that any organization to which they belong will constantly reassess its direction in the light of new reality.[b,c,d,e]

> a. Cultural revolution develops the practice of permanent dialogue between leaders and people, and consolidates the participation of the people in power. In this way, as both leaders and people continue their critical activity, the revolution will more easily be able to defend itself against bureaucratic tendencies (which lead to new forms of oppression) and against "invasion" . . . (1970d:156, 159).

> b. In cultural synthesis there are no invaders; hence, there are no imposed models. In their stead, there are actors who critically analyze reality (never separating this analysis from action) and intervene as subjects in the historical process. Instead of following predetermined plans, leaders and people, . . . together create the guidelines of their action (1970d:183).

> c. The unfinished character of men and the transformational character of reality necessitate that education be an ongoing activity. Education is thus constantly remade in the praxis (1970d:72).

> d. A revolutionary leadership must accordingly practice co-intentional education. Teachers and students (leadership and people), co-intent on reality, are both subjects, not only in the task of unveiling that reality, and thereby coming to know it critically, but in the task of re-creating that knowledge. As they attain this knowledge of reality through common reflection and action, they discover themselves as its permanent re-creators (1970d:56).

> e. After the revolutionary reality is inaugurated, conscientization continues to be indispensable. It is the instrument for rejecting the culture myths which remain in the people despite the new reality. Further, it is a force countering the bureaucracy, which threatens to deaden the revolutionary vision (1970b:48).

DIMENSION SEVEN: PARTICIPATION

This dimension was broken down into two variables:

(1) the question of who participates--government, high-level education professionals, organized societal groups, administrators, teachers, learners, the mass of lay people; (2) the question of what form of participation--does it tend to be direct and active or indirect and reactive?

1. Who plans. In terms of the range of people from whom participation might be sought there is little doubt that Paulo Freire's prime concern is with those in the latter end of the range. As before noted, without the participation of the unorganized masses the developments he advocates cannot even begin. When the context allows, Freire advocates moving as far as possible "up" the range of people, but certainly the persons from whom involvement must be sought and gained are the masses, the unorganized lay people, more particularly the prospective learners.[a]

Just as an underdeveloped society cannot develop (as oppossed to "being modernized") unless it is the source of its own decisions about change, so underdeveloped learners cannot develop unless they are the source of their own decisions about the educational process.[b] A recurring theme in Freire's work is that such people can never be planned for. To plan is to plan with. To plan for is to commit an act of violence.[c,d,e,f]

There is, to Freire, another group who must be involved. This is the leadership group. This group may be made up of persons from every part of the range. If some of these persons are from the "upper" end of the range (and Freire acknowledges that in every revolutionary movement he has studied there have been such people) they must solidly identify with those at the "lower" end and accept them as equals.[g]

> a. Many political and educational plans have failed because their authors designed them according to their own personal views of reality, never once taking into account (except as mere objects of their action) the men-in-a-situation to whom their program was ostensibly directed (1970d:83).
>
> b. If men, as historical beings necessarily engaged with other men in a movement of enquiry, did not control that movement, it would be (and is) a violation of men's humanity. Any situation in which some men prevent others from engaging in the process of enquiry is one of violence. The means used are not important; to alienate men from their own decision-making is to change them into objects (1970d:73).
>
> c. Revolutionary leaders cannot think without the people, nor for the people, but only with the people (1970d:126).
>
> d. Scientific revolutionary humanism cannot, in the name of revolution, treat the oppressed as objects to be analysed and (based on that analysis) presented with prescriptions for behaviour. To do this would be to fall into one of the myths of the oppressor ideology: the absolutizing of ignorance. The myth implies the existence of someone who decrees the ignorance of someone else (1970d:128, 129).
>
> e. . . . the program for such action [to restore cultural freedom] cannot be chosen exclusively by those who initiate it but must also be chosen by the popular groups who, as much as the others, must be subjects in the act of knowing reality (1970c:175).
>
> f. [Freire quotes from Mao-Tse-Tung]
> All work done for the masses must start from their needs and not from the desire of any individual, however well-intentioned. It often happens that objectively the masses need a certain change, but subjectively they are not yet conscious of the need, not yet willing or determined to make the change. In such cases, we should wait patiently. We should not make the change until most of

> the masses have become conscious of the need and are willing and determined to carry it out. Otherwise we shall isolate ourselves from the masses . . . . There are two principles here: one is the actual needs of the masses rather than what we fancy they need, and the other is the wishes of the masses, who must make up their own minds instead of our making up their minds for them (1970d:93).

> g. Usually this leadership group is made up of men who in one way or another have belonged to the social strata of the dominators. At a certain point in their existential experience, under certain historical conditions, these men renounce the class to which they belong and join the oppressed, in an act of solidarity. . . . Whether or not this adherence results from a scientific analysis of reality, it represents (when authentic) an act of love and true commitment. Joining the oppressed requires going to them and communicating with them. The people must find themselves in the emerging leaders, and the latter must find themselves in the people (1970d:162).

2. The form of participation. The kind of participation Freire advocates from the people just described above, is direct and active.[a,b] To put it in his language, the form of participation is to be *dialogical*. No individual or group of individuals has the right either to impose their views upon others or to acquiesce in the views of others: i.e., no person can plan *for* or *be* planned for. Learners cannot impose upon teachers, nor teachers, learners.[c] Professional persons with expertise in an area of knowledge cannot impose their views on others and in fact require the completion of their fragmented vision by the addition of the existential knowledge of the real world brought into the situation by the learners. Without this dialogical action everyone's view is much less complete than it needs to be.[d]

In the short-run, the planning process *requires* the direct and active participation of those on the "lower" end of the range of persons described above. Without their participation the process cannot even begin.[e,f,g] With the exception of the leadership group who may come from any part of the range, participation of others higher on the range Freire sees as desirable, but not necessary. In the long-run, of course, i.e., in the cultural revolution stage, active direct involvement must come from all.

a. Dialogue with the people is radically necessary to every authentic revolution. . . . Its very legitimacy lies in that dialogue (1970d:122).

b. At all stages of thier liberation, the oppressed must see themselves as men engaged in the ontological and historical vocation of becoming more fully human (1970d:52).

c. A revolutionary leadership must accordingly practice co-intentional education. Teachers and students (leadership and people), co-intent on reality, are both subjects, not only in the task of unveiling that reality, and thereby coming to know it critically, but in the task of re-creating that knowledge. As they attain this knowledge of reality through common reflection and action, they discover themselves as its permanent re-creators. In this way, the presence of the oppressed in the struggle for their liberation will be what it should be: not pseudo-participation, but committed involvement (1970d:56).

d. . . . the so-called "specialists" become generally incapable of thinking. Because they have lost the vision of the whole of which their "specialty" is only one dimension, they cannot even think correctly in the area of their specialization (1970b:49).

e. It is absolutely essential that the oppressed participate in the revolutionary process with an increasingly critical awareness of their role as subjects of the transformation (1970d:121).

f. It is only the oppressed who, by freeing themselves, can free their oppressors. The latter, as an oppressive class, can free neither others nor themselves.

> . . . If the goal of the oppressed is to become more fully human, they will not achieve their goal by merely reversing the terms of the contradiction, by simply changing poles (1970d:42).

> q. If learning to read and write is to constitute an act of knowing, the learners must assume from the beginning the role of creative subjects. . . .
>
> . . . .
>
> Learning to read and write ought to be an opportunity for men to know what speaking the word really means: a human act implying reflection and action. As such it is a primordial human right and not the privilege of a few (1970b:12).

CONCLUDING NOTE

While saving the bulk of evaluative remarks until later, there is perhaps one brief comment which might be made at this time. This is that Paulo Freire's approach to planning does seem to have within it material that relates to all of the dimensions of the Paradigm. There are no dimensions or variables that are disregarded.

Chapter V

UNDERSTANDING THE APPROACH TO PLANNING OF WALTER WORTH

DIMENSION ONE: ORIENTATION

The first dimension of the Paradigm to be applied is that of orientation. In planning, explicit attention should be given to the overall perspective out of which the planning arises. The four variables within this dimension were: (1) acknowledgement of the philosophical base (the general philosophical perspective of the planner, including his roots); (2) the view of education held by the planner; (3) a stance to the future, and (4) awareness of various means of approaching the future.

1. Philosophical base. In terms of general philosophical perspective Worth, in A Choice of Futures, would seem to be quite solidly within the influential North American liberal tradition which emphasizes progress through technological advance, pragmatism, individualism, reward based upon individual achievement, optimism, and reform (as opposed to leaving society the way it is or to revolution).

The discussion here only touches upon Worth's views in two of these areas, progress through technological advance, and optimism. He speaks positively about technology as a major agent of social change, and as being a means of extending man's control over himself and his environment. While he does say that technology can be used for negative purposes, he does not dwell on these, but emphasizes the positive benefits that will be derived from further technological advances. Technology in itself, he says, is value-free.[a,b]

Optimism, to Worth, is perhaps the most significant driving-force behind a society's endeavours to move ahead. Those who are pessimistic, and in this group Worth includes those who seek a reorganization of the North American economic and social system, do not merit serious consideration.[c,d] Worth himself is very optimistic, optimistic about the capability of societal structures to adapt to the kinds of changes he sees as important, and optimistic about the capability of man himself to move creatively into the future.[e,f,g]

In terms of the question of roots, Worth acknowledges the contribution that others have made to his thought. For example, two people whose views he is quite influenced by are Willis Harmon, an expert in the field of electronics and communications, and Ludwig von Bertalanffy, a biologist and developer of general systems theory. From the former Worth draws considerable material for the important distinction in A Choice of Futures between "second-phase industrial society" and "the person-centred society," and from the latter Worth draws the overall model for his view of a sound educational system and a sound society.[h]

One other comment is made with regard to the question of roots. Of the just over four hundred references in the Bibliography of A Choice of Futures (1972), the vast majority were written in the last three or four years. None was written before 1962. Approximately two hundred and seventy of these references are Canadian. Of the remainder, approximately one hundred and ten are from the United States, around twenty from the United Kingdom, and just under ten from Europe.

The roots that Walter Worth explicitly acknowledges therefore have the following characteristics: they are predominantly North American; they are contemporary; they are based in the sciences, natural, biological, and social; they are, more often than not, professional educators.

> a. . . . no one need fear the future. Because for the first time in history our society has the awareness and the technological means needed to control change and to choose our destiny (1972:36).
>
> b. Technology is, in itself, value free. It is capable of dehumanization and value distortion only if its human programmers wish, or allow it to (1972:216).
>
> c. . . . optimism supplies the basic energy of society. Pessimism is simply a waste of time (1972:233).
>
> d. [Interview]
> Worth: Generally, these people [the radical critics] weren't just being critical of education; they were usually being critical of the whole society in saying, "You know, you guys are just wasting your time talking about education . . . . We've got to be more fundamental and reorganize the whole economic and social

system."
Question: You would classify the people who feel that the whole social system must be reorganized as part of the "pessimist" group?
Worth: "Yes" (Challenge, 1972:18).

e. The adaptation, revision and transformation of education will require an outlook of optimism and willingness to act upon devotion to mankind. Accordingly, this report urges the development of a vision for education that is realistically idealistic (1972:41).

f. This report conveys a strong plea for optimism and action in planning for educational change. Optimism and action supply the basic energy of civilization. . . . Any other stance is merely a waste of critical time (1972: 297).

g. Recognition that education must become lifelong, life-wide, and future-aimed is inevitable (1972: 153).

h. Ludwig von Bertalanffy, a distinguished University of Alberta professor through the 60's and a biologist of world rank, was the chief developer of what is now known as general systems theory. His theory, which has its roots in natural law, has come to be recognized as applicable to both nature and society. . . . The Commission supports this view as a model for a healthy educational system, and a healthy society (1972: 301).

2. View of education. Worth acknowledges the historical significance of that view which sees the educational process as a means of enabling persons to take more advantage of the benefits offered by society. But Worth sees that this traditional view which tends to regard education as a passive servant of society must be expanded to include a more active role as a creator of society.[a,b]

The development of the latter view of education can be encouraged, says Worth, through the acceptance of the following general goals for education: personal autonomy[c] (to nurture growth toward self-hood and individual freedom); social competence[d] (to nurture the capacity for satisfying relations with others); ethical discretion[e] (to nurture the development of personal values and a social conscience); creative capacity[f] (to nurture growth of broad leisure and recreational interests and skills); career proficiency[g] (to nurture the development and maintenance of occupational competence) and; intellectual power[h] (to nurture the use and extension of intellectual and aesthetic abilities).

> a. Preparing persons to fit into our society and stimulating their interest in movement up the socio-economic ladder have become central goals of our educational system. Hence, schooling has been not a cause of society but a consequence of society. . . . In the future, these tendencies are likely to be modified or changed. . . . The scope of the total educational enterprise, embracing a variety of institutions, agencies and resources will grow until it permeates the entire social fabric. The intent will be socially responsible individualization that helps set loose the creativity, inventiveness and uniqueness of all individuals throughout their lives (1972:45).

> b. In Alberta, social objectives must rank with, if not higher than, the economic objectives of educational planning. . . . Planning to attain social change must first be based upon a clear statement of objectives. General goals such as those given earlier in this report, can be used as a guide to decision-making (1972:220).

> c. [the goal of personal autonomy]
> A future in which values, regulatory systems and living habits will be constantly analyzed and revised will place severe strains on individuals. In particular this will affect the capacity for decision-making. . . . To offset this condition, increased attention should be directed to self-development and personal integration--to understanding and living with oneself (1972:47).

> d. [Social competence]
> To help individuals cope with different norms governing interpersonal relations, diversity in life-styles,

overcrowding and shifting social values requires emphasis upon the skills and attitudes essential to co-operation, interaction and companionship. Learning to live with others is fundamental in forging the common bonds that hold society together (1972:47).

e. [Ethical discretion]
To curb the continuing deterioration of the physical and social environment, to counteract the threatened instability of the social structure and to prevent the loss of privacy, greater individual awareness of, and commitment to, values appropriate to human survival in a technocratic age should be cultivated. . . . A life of ethical and moral action is also the key to experiencing personal fulfillment (1972:47).

f. [Creative capacity]
In the future most of us will play more and work less. . . . Leisure for pleasure must be valued as an opportunity for physical, mental, cultural and emotional fulfillment. The task of education is to enlarge the range of options for such achievements throughout the individual's life span so as to make leisure an asset rather than a burden (1972:47).

g. [Career proficiency]
Participation in the world of work will remain an economic necessity for most, as well as a means of satisfaction for many. But, at the same time, the nature and form of this participation will undergo continuous, if not drastic modification for large numbers of people. Hence, the educational system should encourage differing perspectives about work, both for evaluative and practical purposes (1972:47. 48).

h. [Intellectual power]
Curiosity and concern, supported by the skills of enquiry and communication, are central to thinking, feeling and knowing. Accordingly, there is a confirmed need to reaffirm the intellectual and strengthen the aesthetic components of education (1972:48).

3. Stance to the future. There is little doubt that Walter Worth's approach to planning is one which acknowledges the necessity of an active stance to the future. The ability of persons to choose the future they want is a recurring theme in Worth's writing.[a,b,c,d] In fact he refers to "futures perspective" as one of the four

basic ideals of the Commission on Educational Planning.

Worth attacks repeatedly the rear-view mirror obsession of current educational practice in which what is, and what has been, become the strongest determiners of what shall be.[e,f] Such an obsession, he believes, will be increasingly dangerous not only for the field of education but for society as a whole, because in a rapidly changing technological society more and more of the character of our future life can be shaped by default.[g]

Just before A Choice of Futures (the title itself suggests an active stance to the future) was released to the public, Worth was asked in an interview whether any of his views had changed during his work as Commissioner, He responded that there had been several changes, and that one of the most important of these was the development of a futures perspective.[h]

a. We have been colonized by the past. Surely our lesson is that we must not constrain the future. Our task is to open it--to increase each individual's adaptability by helping him discern the pattern of future events so that he may reach out and humanize distant tomorrows (1972:37).

b. A choice of futures involves the deliberate selection of a set of dominant values and beliefs that direct the activities of society and the lives of its members (1972:30).

c. This report represents a choice of futures in the same way that a television schedule represents a choice of features, that is the final choice belongs to the reader (1972:Introduction).

d. The Commission believes that the future of education is both vital and negotiable. . . . What tomorrow holds depends on all of us--on what we forsee, on what we believe, and on what we do (1972:Introduction).

e. The various phases and institutions within our educational system can quite readily be assigned functions that are in harmony with their relatively limited purposes. But they must also function to serve a larger purpose; one that by its very nature must encompass them all--the shaping of our future (1972:63).

f. Marshall McLuhan is dead right when he identifies schooling's rear-view mirror obsession--in fact, this may be the most important of all his observations. Somehow the content of our programs must be redirected towards helping individuals gain a perspective on the next society and the now--not the nether (1972:193).

g. A society without control over change is a society with its future out of control; and, therefore, its educational system will be out of control too (Challenge, 1972:40).

h. [On changes in our views]
I can cite some things that I think have been influential. For example, I think that the futures perspective which Toffler's work introduced into my thinking and the thinking of the Commission Board wasn't there when we started. Yet you will see when you get the report that this is a very important aspect of the way we perceive planning going forward in the future and the way in which we see curriculum being developed in the future (Challenge, 1972:24).

4. Awareness of means of approaching the future.

In terms of the five ways of approaching the future that were outlined in the Paradigm (the future as a continuation of the present, the future as an extrapolation of the present, the single alternative future, technolgoical future, and comprehensive future) Worth seems to choose the last. Substantial changes must be deliberately chosen on many fronts if the future is to be liveable.

Worth believes that his own approach to planning is one that has built into it ingredients which provide a dynamic for planning toward the comprehensive future. One of these ingredients is the general systems base upon which Worth builds much of his approach to planning. Among other contributions, this approach, he believes, provides a way of generating and evaluating different alternatives--an important dimension of planning for the future.[a]

A sign of the significance Worth gives to the matter of the future is that A Choice of Futures begins with a section on futures forecasts in which there is an attempt to understand many of the features of the kind of society we may be confronted with in the future. By highlighting what the future could possibly be like, these forecasts give an advance opportunity for approving or disapproving of the directions in which we are going and for choosing another path.[b]

Another ingredient of Worth's approach is his acknowledgement of the importance of specific techniques like cross-impact analysis, delphi technique, and scenario writing, which planners use for a somewhat systematic exploration of long-term futures.[c]

Still another way in which Worth attempts to build a futures perspective into his scheme is through six general concepts governing the content of education.[d] The first is problem-solving[e] (which includes problem-formulation, information processing, idea generation and idea evaluation). The second is communication[f] (the development of effectiveness in relating ideas and feelings to others). The third is valuing[g] (a process having to do with choosing, prizing and acting). The fourth is life-experience[h] (a means of forcing genuine interaction between the educational process and the real world). The fifth is leisure and creativity[i] (teaching man to enhance his leisure). The sixth is what he calls special concerns[j] (the necessity for the educational process to deal critically with emerging life issues). To Worth these concepts, if followed, will put the comprehensive future view right into the centre of the teaching-learning process.[k]

> a. The conceptual basis for planning is best provided by what might be identified as the systems view, or general systems theory. . . . In essence, this approach implies the intent to analyze particular problems or activities in the context of some totality, to identify objectives of a unit or action, and to consider the interrelated activities that are required to achieve the objectives. . . .
>
> The activity of planning itself is even more closely related to systems analysis. The general stages in the analysis are conceptualization of the system . . . in terms of its main structures and processes, specifying goals and objectives, generating and evaluating alternatives, and programming implementation (1972:225).

> b. [On the Futures-Forecast]
> While not blueprints of tomorrow, the forecasts do offer a glimpse of forseeable conditions for education. They provide vantage points for assessing where we should be headed. They suggest some leverage points for influencing the direction and the pace of change . . . .
> . . . .
> By highlighting what our future might be like, they provide an advance opportunity to agree or disagree with tomorrow. . . . Moreover we must work to alter trends where future consequences appear to be undesirable (1972:1).

> c. Techniques are also emerging for the systematic exploration of social futures in long-term perspective. The best known is the Delphi technique. Essentially a refinement of brainstorming, the Delphi

> technique progressively sharpens forecasts by seeking agreement within a group of experts on a step-by-step basis. . . . Scenario writing can be used to outline the steps through which some selected condition can be reached, and identifying some of the critical choice points in the evolutionary process. Cross-impact analysis is a promising technique for considering the interactions among predicted events (1972:227).
>
> d. What this all adds up to is the need for a fundamental shift in viewpoint--from conceiving of schooling as shaping the individual's behaviour to fit predetermined roles, to the view that recurrent education seeks to help the learner acquire the knowledge, skills, attitudes and interests that will help him to constantly influence his environment to achieve his purpose. Too often, we talk of helping each learner find his niche without realizing that niches do not go anywhere. . . . An elaboration follows of some general concepts appropriate to this shift in viewpoint (1972:170).
>
> e. [Problem solving]
> . . . the process of solving problems is highly complicated. So is living--if you think about it. Learners should think hard about it and the problems in living which they identify should be used as learning exercises. These problems should be real rather than counterfeit, whole rather than fragmented and they should stem from major areas of human concern. Problems of this fashion present double dividends--learning about process while learning about life (1972:172).
>
> f. [Communication]
> The integrity of the learner in tomorrow's school will never be fulfilled if he learns only how to solve problems as an individual. He must be prepared to approach learning in co-operation with others. Ability to communicate will become fundamental to this process, as it is to the larger goal of personal autonomy (1972:172).
>
> g. [Valuing]
> Man's future relationship to his social and physical environment can be improved only when his behaviour is guided by values that are clear, consistent and defensible in terms of the life goals of each individual as a member of society. . . . Value-orientation is the examination of the feelings and ideas that individuals and society hold in regard to what is right, good and important. . . . The content of the various phases of recurrent education should, therefore, include experiences which allow learners to clarify their personal values and to understand the values of others (1972:174).
>
> h. [Life experience]

> . . . the classroom of the future should be an entrance into the world and not an escape from it if we are to achieve the goal of social competence. . . . it requires the identification and provision of the opportunity for certain activities or experiences that are systematically linked with the world of work, leisure and pleasure . . . (1972:177).

i. [Leisure and creativity]

> Together with their concerns for life experiences related to the world of work and social competence, many of the submissions before the Commission dealt with provisions for the expanding world of leisure. . . . the overriding emphasis was on aesthetic and recreational experiences designed to enhance creative capacity and personal autonomy (1972:183).

j. [Special concerns]

> There were . . . many submissions to the Commission about drug education, languages, Canadian studies and environmental education. . . . these topics are of obvious special concern to the Alberta public, and . . . each has broad implications for the future (1972:86).

> k. If the ideas put forth about context are not new enough and not specific enough, teethe on this: we can no longer afford the kind of schooling that takes the learner into the future with his gaze fixed steadfastly on the past--not if he is to avoid a collision of monstrous consequences. . . . Somehow the content of our programs must be redirected towards helping individuals gain a perspective on the next society and the now--not the nether (1972:193).

DIMENSION TWO: CONTEXT

The dimension of the Paradigm next applied to Worth's approach was that of context. A requirement of educational planning is that it be carried out in inter-relationship with developments in other areas of social policy. Three variables were isolated: (1) awareness and analysis of social, political and economic issues and structures, (2) awareness of the expectations for education held by society, and (3) presentation of ways of connecting plans for education to other social planning.

1. Awareness and analysis of social, political and economic issues and structures. There are several ways in which Worth in his approach to educational planning acknowledges the social, political, and economic context. One of these ways, Worth believes, is through its general systems theory base. The model chosen by Worth is clearly an open-system one, and interaction with the environment is therefore built into the very nature of his approach.[a]

Another of the ways is through Worth's very careful analysis of what is called the "second-phase industrial society," and the "person-centred" society. Here Worth attempts to highlight the choices which lie before Albertans in terms of the kind of society they would like to have for the future.[b] In the former, concerns such as economics and technological advance, education for work, competition, are highly regarded.[c] In the latter, concerns like individual fulfillment, education for living, cooperation, tend to prevail.[d] Worth chooses the person-centred society[e] as the more viable, and is optimistic enough to believe that most Albertans will do the same.

The making of this and other sound choices depends not upon the making of structural changes in the present social, economic and political context, but upon the efforts of individual people, the efforts of leaders, and the efforts of professional people.[f]

It has already been noted how Worth regards those who advocate wide-ranging changes in society, referring to them as pessimists. He largely regards the present context as positive, and if not positive, reformable. He is certainly aware that there are problems, but believes these can be solved within the overall framework of the existing social, political and economic system. There are, for example, many many disadvantaged persons in Alberta, but they exist primarily because of poor training, poor work habits, poor health, etc., not because of anything that might be essentially wrong with the social structure.[g]

Finally, the scope of Worth's social context is primarily provincial. His analysis of context is not set within a national or international framework.

a. . . . [general systems] theory asserts that all healthy systems share the following characteristics: they are open systems in dynamic interaction (1972:301).

b. We are rapidly approaching a point of critical choice in our movement towards the person-centred society or the second-phase industrial society (1972:29).

c. . . . it can be argued that the realization of a second-phase industrial society is undesirable, if not self destructive, since it is directed by values that do not appear to be workable. Any criticism of it must include the argument that such a society does not serve human needs and wants. Individuals in this type of society spend their lives furthering the goals of continued expansion of goods and services, increased levels of consumption and technological advance. Human needs and wants rate lower than the needs of the industrial system. Therefore they must conform to the requirements of that system (1972:32).

d. The person-centred society does not require a rejection of economic growth, a high standard of living or advances in technology. It does require that technology and industrial development be turned to the service of human needs and wants. In order for this to occur the dominant values of society must change (1972:34).

e. [The Commission] advocates the person-centred society (1972:301).

f. Where do we go from here? The answer to this question depends . . .

It depends on people. In the final analysis all educational changes are initiated by people. Thus, each individual's personal commitment to an idea and to change is a critical factor. The future in education depends upon the personal integrity of people everywhere, and upon their authentic response.

It depends on leadership. A wide base of enlightened, unswerving leadership is required at all public levels--to plan and organize action, to arouse interest, to evoke co-operation. . . .

It depends on prefessional educators. They have been entrusted with most of the keys and all of the locks. Whether they are given more keys or fewer locks will depend on the degree of enlightened guidance that comes from their ranks. . . .

The answer to the question of where do we go from here depends on a lot of people and things--but mostly people (1972:296).

g. The sickening truth about poverty is that the poor are poor because of remedial disadvantages. They are caught in a web of misfortune over which they have little or no control. Today's poor exist largely because of inferior education, few marketable skills, lack of information about job opportunities, inability to move to known job opportunities, inadequate work habits and deteriorating physical or mental health stemming from economic deprivation (1972:81).

2. Expectations for education held by society.

Worth believes that there are currently many different expectations held out for the educational process in our society.

One of the most prevalent is that education is to be a servant of society, to be one of the means whereby people find out how to fit in to existing patterns, to be one of the means through which persons can improve their position on the socio-economic ladder.[a,b] As was noted before, Worth seems to be quite critical of this view, saying that rather than being a mere consequence of society, education ought to be a creator of society.[c] He does point out however that the former view is still very strong.

Indeed, it seems that there is a way in which Worth himself still accepts the former view. When it gets down to the level of some of the very deeply-held bases of the North American political and economic system, Worth concludes that the educational process must be a consequence of these bases. For example, according to Worth, one of the bases of North American ideology is that the rewards in our system are a result of individual effort and achievement.[d] The educational process therefore must produce autonomous individuals who are self-directed, who are able to achieve, who will do well in a society which rewards those actions.

The expectations held by society for education can be classified into two types, optimistic or pessimistic.[e] Supporting the optimistic type are those people who make positive suggestions for developments in education. These are people who generally believe in the goodness of man. In the pessimistic group are those who tend to regard education as a scapegoat for allowing their own personal vendetta against society to come out. Worth places together in the pessimistic group, those from the business community who think only in terms of a hard-nosed economic accountability, and those of a leftist radical perspective who think only in terms of destruction of the North American way of life. The views of this pessimistic group will not prevail however.

Generally, the optimistic type of expectation will prevail and emerging educational developments of the kind Worth suggests will be provided with the support (both financial and ideological) they need for success.[f,g,h] Even very strong opposition to change within the existing educational system (e.g., the entrenchment of selfish professionalism) will not prevent the sought-after transformation from taking place.[i]

a. . . . schooling has been not a cause but a consequence of society (1972:45).

b. Schooling has been seen as a bridge between man and work since its inception. But is the bridge there for the sake of the individual or for the sake of industry? There is a big difference. One view holds that schooling provides skills as a means of developing the individuals' own sense of personal worth and competence. The other holds that schooling produces skills to feed the needs of the economy. This report stresses that skill development is an integral part of each person; human potential that the economy really needs is skilled individuals, not individual skills (1972:182).

c. [Schooling] has been a social process by means of which the human community has sought to transmit to succeeding generations those traditional aspects of culture considered fundamental and vital for its own stability and survival. In the future, these tendencies are likely to be modified or changed. . . . The scope of the total educational enterprise, embracing a variety of institutions, agencies and resources, will grow until it permeates the entire social fabric. The intent will be socially responsible individualization that helps set loose the creativity, inventiveness and uniqueness of all individuals throughout their lives. Eventually, individualization should return to society the increments due from its support (1972:45).

d. . . . our system . . . has traditionally rewarded individual effort and achievement. Basic to this tradition is the development of self-direction and self-determination. Persons who are self-directing and self-determining are the normal result of an education that is moral as well as intellectual and aesthetic (1972:40).

e. . . . we tend to get two kinds of reactions [from the public] which I would classify as the optimistic and the pessimistic.

On the optimistic side, we would get people making suggestions for improvement in the organization of education or the process of education who generally believe that man is capable of increasing perfectibility through education and experience. . . .

Now the pessimistic side, as I would see it, tended to give voice to proposals from people who were looking for a scapegoat--and education is a pretty convenient one. . . . They were uneasy, disturbed, alienated. They thought one of the best ways to improve, to bring about change in education, was to get on the accountability kick, to start cutting back funds. They would see the need for greater efficiency. . . .

. . . .

Challenge Interviewer: Now is there a group, an extension of the pessimist group, which believes that education really doesn't matter, despairing of the whole society, convinced that we've got to find new routes.

Worth: A few, but not very many in terms of expressions through submissions or public hearings. . . . Generally these people weren't just being critical of education, they were usually being critical of the whole society in saying, "You know, you guys are just wasting your time talking about education and how it might be able to improve the quality of life. We've got to be more fundamental and reorganize the whole economic and social system" (Challenge, 1972:17, 18).

f. The answer to where we go from here depends on a lot of people and things--but mostly people.

The immensity of the undertaking is no cause to shudder. Our country was not built by people who were fearful of disrupting special privilege or of righting inequities. The citizens of our province have shown on several occasions that they are prepared to embark upon rapid, even fundamental change, given bold, imaginative

> planning and leadership (1972:296).
>
> g. Recognition that education must become lifelong, life-wide and future-aimed is inevitable. Our present vague understanding of this need has already resulted in demands for significant changes in the programs of our institutions for schooling. Tomorrow's schooling must be in harmony with the broad social change that has already begun (1972:153).
>
> h. . . . it is the position of the people of Alberta that really counts. Their degree of enthusiasm for what this report has attempted to do will be a good measure of how far and how fast we can go. Enthusiasm is genuinely a virtue: apathy never is.
>
> If we believe that trend is not destiny, there is still time for us to have a choice of futures and a future of choices (1972:301).
>
> i. Most of our institutions for schooling lack the capacity for self-renewal. The overpowering inertia of their structures, fortified by self professionalization, slows adaptation to changing conditions, making them progressively more obsolete and wasteful. Thus, while the expansion and improvement of our educational system will take more money in the future, it will also demand a redeployment of our resources (1972:236).

3. Ways of connecting educational planning to other social planning. One of Worth's own bases for educational planning is that it must be correlated with planning in other areas.[a] There is little doubt that he attempts to acknowledge this presupposition in his work. Several of the ways he does so are: the suggested development of an on-going central planning body under whose broad direction and co-ordination various governmental departments including Education and Advanced Education would be able to develop plans more in line with overall provincial priorities;[b,c] the development of "Regional Service Centres" through which programs and offerings of all Provincial Government Departments would be available to people in various areas of the Province;[d] and the further development of the "community school" which, in local communities, could become the focal point for wide-ranging community service programs one of which would be education.[e]

[a] Educational planning should be correlated with general social and economic planning. Such correlation is essential at all levels of governance--national to local. The interdependence of social services, the limits on resources and the need for priorities necessitates various forms of correlation. Provisions for correlation can range from consolidation of services under the jurisdiction of a single agency to intergovernmental committees. The need for such correlated efforts is particularly great in view of the social and economic changes forecast for Alberta in the years ahead (1972:223).

[b] For the orchestration of this [overall planning] process, the Legislature and Cabinet require the services of a central planning body or capability. At the same time, they will need to rely heavily on the various departments of government for planning initiatives in their respective areas of concern. The central planning body's major responsibility should be co-ordination, communication and consideration of provincial priorities. It must take into account various other planning endeavors and bring them together to yield an integrated Provincial Development Plan . . . (1972:230).

[c] The formation of an integrated Provincial Development Plan will transgress the lines of responsibility usually associated with any single provincial government department or academic discipline. It will also extend beyond the terms of reference of visiting groups or organizations established by the provincial government such as: the Cabinel Committee on Rural Development, the Provincial Municipal Advisory Committee, the Task Force on Urbanization and the Future, and the Alberta Industrial Incentives Board (1972:72, 73).

[d] A number of government departments, including the two departments in education, already have regional offices or field personnel distributed throughout the province. The next logical step at the local level is to combine--on the supermarket principle--all such services and programs available to the people of the province. With this departure from tradition, the

> provincial government could come to the people through a series of regional service centres (1972:144).
>
> e. Schools are logical focal points for total community service programs. They are conveniently located. Their space and equipment are adaptable to many uses and can often be made available when needed. . . . The community school can serve society in at least four ways: as a place for schooling where children and adults have optimum opportunities for learning, and access to counselling and information services; as a neighbourhood centre where citizens of all ages may take part in a multiplicity of activities, including sports, physical fitness programs, recreation, arts and crafts, drama, civic meetings, and many other refreshment and leisure-time activities; as a vehicle for the delivery of health and social development services, legal aid, employment information, and other assistance to individuals and families; and as a focus for community life, assisting citizens in the identification, examination and solution of neighbourhood problems (1972:146).

DIMENSION THREE: TIME

The two variables identified for this dimension were: (1) educational planning should have short-, medium-, and long-range proposals, (2) these proposals should be consistent with one another.

1. Short-, medium-, and long-range proposals. In the mandate given the Commission on Educational Planning the Alberta government was seeking proposals for the educational process which covered a very wide time horizon, from short-, to long-range,[a] and it does seem that Worth responded to this mandate.

A Choice of Futures ends with very specific recommendations for short-run action. These are intended by Worth to initiate the necessary momentum for bringing about the longer range proposals he envisages.[b]

Longer range proposals have to do with things like the automatic right of each citizen to recurrent education of a kind which suits him and enables him to develop the kind of life he wants for himself,[c] and with the transformation of education from a backward-looking, society-created institution to a future-oriented, society-creating process.

Worth also suggests medium-range proposals for maintaining the momentum for change in between the short- and long-run. Examples of these proposals would be the aforementioned Planning Unit to serve both the Department of Education and the Department of Advanced Education,[d] and a Research and Development Board also serving both Departments.[e] In both of these cases an important aspect of the function to be carried out is one of enabling more informed and better executed planning decisions that will increase the likelihood of long-term goals being reached.

[a] In accordance with the Commission's mandate, the report has four specific purposes:
- to propose adaptations and changes in policy for all levels and forms of education to meet future needs;
- to indicate the bases for priority judgments during the next decade;
- to suggest continuing structures and processes for the planning, co-ordination and administration of the total educational organization;
- to stimulate participatory and anticipatory planning for further education (1972:41).

[b] . . . the Commission urges that the "top-ten" proposals . . . be given immediate and concurrent attention by the provincial government:
- provision of universal opportunity and selective experience in early education;

> - abolition of Grade XII departmental examinations;
> - inauguration of the Alberta Academy, Early Ed and the supporting ACCESS network;
> - extension of opportunities in further education;
> - modification of certification requirements for teachers in early and basic education;
> - reorganization of the Department of Education and the Department of Advanced Education;
> - revision of funding arrangements for all levels of recurrent education . . .
> - reduction in length of all general and most professional first-degree programs in universities;
> - preparation of an Integrated Provincial Development Plan (1972:300).
>
> c. This report looks forward to a new kind of citizenship right--recurrent education. It grants a claim on schooling to each individual, according to his own life-style and his preferences for patterns of work and leisure. It is intended to provide each person with the means to participate in the shaping and the continuous reshaping of his environment and of society (1972:300).
>
> d. For the two Departments to perform an expanded planning role, they need the Planning Unit . . . . Generally this unit should have the capacity to elicit information about needs and problems from various sources; synthesize the information so as to identify probable goals and priorities; translate appropriate goals and priorities into alternate courses of action, based on technical study and evaluation; test the consequences of alternative policies; feed back data about goals, priorities and alternatives to those affected and assimilate reactions; and finally to propose desirable and achievable policy change (1972:232).
>
> e. [Research and Development Board] Its responsibility would be to parcel out provincial support for research and development in education, as well as that money which it may be able to secure from federal and other sources. . . . A major and initial task of the board would be the development of policies and procedures for the distribution of funds in consultation with those affected and involved (1972:232).

2. Consistency. Worth explicitly expresses concern about the necessity that short- to long-run proposals mesh with one another. He does so, for example, with reference to his choice of the short-term proposals

outlined just above. He states that these proposals must be such that the momentum they initiate will be in the direction of long-term goals.[a]

One can also see some of Worth's concern for consistency over the whole time horizon in part of his discussion about the four ideals which the Commission came to regard as fundamental to the success of future education in the province.[b] These four ideals, which will be more fully discussed later, are: a futures perspective, lifelong learning, participatory planning, and autonomous individuals. Worth states that if these ideals are constantly maintained in all stages of the development process there will be considerable stimulation of consistency in the various proposals for change that emerge.

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[a] . . . what we have called the need for momentum relates to the significance of an initiating structure in planning. Practical experience in developing countries like India and many African states, and developed countries like France and the Scandinavian countries, shows that growth in the social, economic or educational spheres is not linear. That is, it does not happen in a logical and successive way. . . . People, things and systems, once set in train, have a dynamic of their own.

This practical experience in planning is now supported by the latest concepts in systems theory, cybernetics and ecology. Man and his environment participate in molding each other. A sort of synergy takes over; synergy being the force that integrates separate elements into organic, dynamic wholes, more powerful than the sum of their individual parts.

It is, therefore, essential that the steps that are taken now, and the conditions that are set now, be in the right direction. When we create mechanisms we create momentum; momentum is more easily followed than opposed; If we can start in the right direction, the power of change can be more easily harnessed, reviewed

> and developed (1972:299, 300).
>
> b. Through the diligent pursuit of these [four] ideals, the Commission believes that education could be transformed on two levels simultaneously: a level of short-run adaptation and revision, and a longer-range concern that ends in the transformation of the system (1972:41).

DIMENSION FOUR: SCOPE

The fourth dimension of the Paradigm to be applied to Worth's approach to planning was that of scope. Three variables were isolated. In educational planning there should be: (1) a concern for core and periphery; (2) a concern for all regional areas and all age, economic and ability levels, and (3) a concern for all levels of the organization being planned for--institutional, managerial and technical.

1. Core and periphery. In terms of personal stance and of approach to planning there is little doubt that Worth begins from solidly within the educational "core" which we have defined as that "sequential ladder" of schooling that begins with kindergarten and ends with graduate school.

His own background as an educator has been "core" all the way. Witness his early experience as a teacher and superintendent in the regular school system, his later experience as Vice-President at the University of Alberta and then as head of a Provincial Royal Commission, and his current experience as Deputy Minister of Advanced

Education in the Province of Alberta.

But Worth is certainly aware that not all learning takes place in the educational core,[a] and in his planning he seeks some ways of acknowledging that fact. He is, for example, very strong in his advocacy of life-experience education[b] in which students will divide their time between activities in the classroom and activities in the world at large. And he is strong in his advocacy of lifelong learning[c,d] in which persons would make use of the services of all kinds of organizations from formal schools to the Legion to pursue their educational development.[e]

Therefore, although his approach arises from within the core and is mainly concerned with the core, Worth does acknowledge the contribution of industry, of private institutions, clubs, the media, travel, and learning networks, to the on-going development of a life of learning.

He is, however, concerned that there be co-ordination and quality control of such activities to prevent them from becoming so fragmented and of such poor quality that they would get in the way of real learning.[f] One means Worth specifies for bringing about co-ordination and control is the Athabasca University which would make many periphery services available through an institution which operates in the core.[e]

One way of putting it is that Worth starts from the core, sees much educational value in many periphery services, and tries to pull as much periphery into the core as possible. He believes that under his proposals there will be such diversity within the core that other alternatives will not be that necessary. If some people want still other alternatives they should provide them at their own expense.[f]

> a. In this section [on "Process"] the term curriculum will be used to define everything that happens to learners during the lifelong learning process. The learner's curriculum extends far beyond the bounds of institutions out into the home, the community, the street and the highway. Its effects determine an individual's life-style. Only part of this curriculum can be planned; the rest must be viewed as a cultural probability (1972:153).
>
> b. [On life-experience programs] Individual school boards and the Department of Advanced Education ought to co-ordinate the work opportunities available at the municipal and provincial levels of government. Stimulation of co-operation within the commercial sector of our economy could be performed by two organizations ideally suited to the task, the Alberta Chamber of Commerce . . . . [and] the Alberta Federation of Labour . . . (1972:182).
>
> c. . . . educational planning must take lifelong learning as a basic assumption. Through the process of recurrent education, learning must become a chosen way of life and not merely occupy a specific period of a lifetime (1972:38).
>
> d. There is considerable agreement that the classroom of the future should be an entrance into the world and not an escape from it. . . . The translation of this idea into program requires the daily on-going attention of every teacher in Alberta's institutions for schooling. In addition, it requires the identification and provision of the opportunity for certain activities or experiences that are systematically linked with the world of work, leisure and pleasure. . . . It is necessary to remember that this report envisions life as a process of recurrent education, both formal and informal. Each person is more or less learning from the time he is born until he dies. . . . Certain times of his life are given over to intensive formal

> learning, certain other times to extensive informal learning, certain times to work and certain times to relaxation (1972:177).
>
> e. Recently the Royal Canadian Legion has been speculating on its role in the future. . . . It is suggested, in all earnestness, that the Alberta outposts of the Royal Canadian Legion consider turning their facilities over to higher education to be managed by the academy, or by other institutions such as Athabasca University. . . . Further, there is no reason why the social nature of these legion outposts should change. It can be convincingly argued that darts, shuffleboard, beer and billiards together with the warm atmosphere of comradship, have long made significant contributions to higher education--indeed, to all forms of education (1972:103).
>
> f. . . . since the provision for education at public expense envisioned in this report can effectively accomodate these differences in approach, those opting for private schools should do so at substantial personal expense. . . . any widespread encouragement of private schools might lead to an unsustainable degree of educational and social fragmentation. For this reason also, the provincial government must continue to make suitable arrangements to ensure that an appropriate quality of education is offered in such institutions (1972:61).

2. Regional areas and age, economic and ability levels. Worth's approach to educational planning is concerned with each of these issues. Regional differences cause inequalities in the availability of many types of educational services and Worth recognizes the need for things like regional planning and regionally based availability of resources for learning which will help to undercut those inequalities.[a,b,c]

He strongly advocates the availability of educational services for persons of all age levels. He points out many of the special features necessary for sound education at all of these levels.[d] He acknowledges

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as special priorities the necessity for increased governmental support of education at the two currently most neglected levels, early education and further education.

Worth also acknowledges the necessity of making educational services available to people of all economic levels. Just expanding on Worth's views on this point for a moment, I would point out again that Worth believes the existing political-economic system requires no fundametnal change, and that one of the prime purposes of education for the economically disadvantaged (and what the disadvantaged themselves want from education) is the development of more marketable skills which will allow them to share the system's benefits.[e,f,g] Education for the disadvantaged, therefore, should be specially geared in this direction.

Worth also acknowledges the need to make provision for persons of divergent ability levels in the educational process. He has, for example, a classification for "exceptional children" which includes children with: primary learning disorders, behavioural and social disorders, special intellectual and creative abilities, sensory, speech and physical disorders, and multiple-disorders.[h]

[a] Parity between city and non-city educational opportunities is central to upgrading the quality of rural life. . . . The importance and dignity of rural living must not continue to be downgraded. Our aim should be to reverse the process--to make it an attractive,

indeed a much sought-after, alternative life-style. And a constant companion of this life-style ought to be equality of educational opportunity (1972:72).

b. Another means of achieving greater equity in schooling for rural Albertans is through the establishment of regional learning centres to serve those areas that would not be serviced by a central city. Unless this is done, persons living in sparsely settled or remote parts of the province will become progressively more disadvantaged with respect to education . . . (1972:76).

c. Regional planning is also deserving of greater attention. It should occur in at least three different contexts: in rural regions embracing a number of contiguous counties and divisions; in small city-hubbed rural regions like Medicine Hat and Red Deer; and in the metropolitan areas of Calgary and Edmonton (1972:233).

d. If we are to achieve the six general goals set out previously, [personal autonomy, social competence, ethical discretion, etc.] each level or phase of our educational system must perform a different yet interrelated function. These differences in function arise from the interaction of a number of factors, including variations in the needs, aspirations and maturity of the students, and diverse societal expectations and resource bases. This differentiation or specialization is complementary to the concept of comprehensiveness. For in our educational system comprehensiveness is required to attain a high degree of equity, and in the same sense, differentiation is necessary for improved quality (1972:50).

e. Today's poor exist largely because of inferior education, few marketable skills, lack of information about job opportunities, inability to move to known job opportunities, inadequate work habits and deteriorating physical or mental health stemming from economic deprivation (1972:81).

f. The native learner knows that economic success and the things it brings are valued in our society. He knows because he wants these things for himself. But let us be honest with him. We can show him that other minorities have achieved these things only after working harder. While this may be unfair, it is nevertheless true and he must face that fact. He is the only one who can break that unfair pattern; if he does, then those who follow will find it easier. If he does not, then our society will be the poorer for his loss (1972:160).

g. If we succeed in this, the energy now given to distrust and hostility may be rechannelled into the

> challenge of integration. If it is not, the native learner is likely to fall into . . . behavioural and social disorder (1972:160).
>
> h. The normal person singled out by statistics does not exist. In this sense, we are all exceptional. But some of us are more exceptional than others. For purposes of convenience, learning psychology recognizes a wide range of normalcy which takes in about 85 percent of the population. About 10 percent of the population are considered to have serious learning disorders and 5 percent to have consistently superior learning ability. Learners in each of these two extreme categories are classified as exceptional. . . . Certainly those exceptional learners who demonstrate consistent superiority need special opportunities just as do those with learning disorders (1972:162).

3. Organization levels. The subject of this variable was whether a planning process covers all levels--institutional, managerial, and technical--of the organization being planned for. Although Worth does not specifically use the terms--institutional, managerial, technical--in his discussion, the scope of his planning covers the activities represented by these terms.

Looking first to the so-called institutional level, his planning is concerned with the relationship between system and environment, broad goal definition, legitimation processes, resource acquisitions, and so on. Indeed a great deal of his discussion in the "Chapters" of the Report on Structures (64-151), Planning (218-235), and Resources (236-295) has to do with institutional level issues. For example, in the discussion of Structure he goes into considerable detail on the issue of a reorganization of the Department of Education and Advanced Education.[a] This discussion includes means by which early, basic, higher and further education will relate to government, will recieve legitimation, will have their overall goals determined.

Worth is also concerned that his planning relate to managerial level activities like the internal use of resources (such as personnel, facilities, learning resources, and finance) for the effective support of the system. He offers suggestions, for example, on how there could be improvements in financial resource allocation[b] through the use of a planning-programming-budgeting system, on how there might be some improvements made in ways of training and accrediting personnel for the educational system,[c] and on how managers might improve their ability to evaluate alternatives.[d] He also has some specific recommendations about matters such as reorganization of the school year, and the styles of administration suitable for managing new approaches to education.[e,f]

At the technical level it is various aspects of the teaching-learning process that are important. Though not neglecting this level[g] (for example, he refers to the teaching-learning process as part of his discussion of the three basic modes of program operation, and as part of his discussion of Resources where he describes some of the particular skills required of teachers in early, basic, higher and further education), Worth, to put it quite simply, seems more concerned with the complexities of activities of resource acquisition, reorganization of government departments, various administrative structures, control and co-ordination, i.e., with institutional and managerial level activities, than he is with the complexities of the teaching-learning process.

> a. . . . the Commission on educational planning believes that the performance of co-ordinating and planning functions must be undertaken by a government department.
>
> When the goals, functions and processes of schooling are somewhat different, then a case exists for the development of sub-systems and administrative structures that provide for these different needs. The four levels of early, basic, higher, and further education require just such differential consideration. Thus, these four subsystems ought to be distinguished from one another in any provincial co-ordinating structure. Therefore, the proposed organization . . . provides for two operating divisions within each of Alberta's education departments.
>
> It is proposed that the two departments share certain common service units, and that their efforts be synchronized by means of a Co-ordinating Council. The organization, roles and related structures of both departments are outlined . . . . The form and functions of a permanent monitoring mechanism for Alberta' educational system will also be suggested. An overview of this proposed reorganization is given . . . (1972:132).

> b. Strategies for the rational allocation of resources in education, particularly with respect to budgeting, have been slow to develop. Only recently has the emphasis on relating resource allocations to program objectives been imported into schooling from government and business. This concept is embedded within the many variants of program budgeting. Although there are many limitations to the planning-programming-budgeting strategy, there are convincing arguments, even if there is little evidence, in favor of relating expenditures more directly to the objectives that programs purport to achieve (1972:229).

> c. Improved teaching and learning in higher and further education demands that the cycle of chance be broken. . . . Competence as a teacher should become an avowed objective of any program that purports to prepare persons to assume this role in NAIT, the Banff Centre, University of Calgary, Fort McMurray, AVTC, Medicine Hat College, or the institutions serving adult learners. When

translating this objective into practice, we can take some cues from the way in which research competence is developed in graduate programs. Frequently courses in research methodology are required, and a thesis to test performance is usually mandatory. Teaching competence could easily be accorded similar treatment without extending the length of the training program; courses about learning and teaching for those who need them, and a practicum organized so that all may demonstrate competence (1972:241).

d. Substantial progress has been made in recent years in conceptual and technical approaches to the evaluation of educational programs. Of particular interest are those that are well-suited to management decisions. These approaches emphasize the evaluation at all stages of the decision process: assessment and evaluation of the situation, of inputs, of the process of implementation, and of final outcomes. The evaluation process requires that standards and criteria for determining worth be established at all stages of the activity. These broadened conceptions of evaluation should become an integral part of the analysis required in educational planning and of the life-style in our institutions for schooling (1972:227).

e. Some specific suggestions about the roles and skills of administrators are delineated and implied in the sections on structure, process and planning. Against this background it seems appropriate to prepare and appoint two basically different types of administrators--the generalist and the specialist. The generalist who co-ordinates policy development and decision-making requires a broad background in the social sciences as an aid to assessing constraints and potentials in the politics of education. He or she must also be highly skilled in interpersonal relations, group leadership and communications in order to be able to deal with separate functions and sophisticated data in an atmosphere of trust and understanding. The specialist administrator who facilitates the flow of technical information and action requires expertise in a particular activity or area like finance, planning, facilities, program development, learning resources, research and development. For both, however, the chief organizing element in any preparation program should be the planning function (1972:244).

f. In considering future reorganization of the school year in each phase of recurrent education at least three factors must be borne in mind: the quality of program to be maintained; the amount of freedom to be accorded individual learners; and the degree of autonomy to be exercised by local and institutional authorities. . . . Flexible programs necessary for the success of new patterns of organization based upon the use of different and longer time-lines for schooling are within our grasp (1972:116).

g. It is in the classroom--however defined--that the process of education comes to life. The teacher, to justify his existence, must be more skilled than the learner in translating a desired program into a specific learning experience. Although planning groups at other levels may have decided major goals, set objectives, identified content and recommended teaching approaches, they have not and cannot apply all this to the continuous daily interaction between learners and their teachers. Consequently, many specific decisions about when, how, and what to teach must always be left to the individual teacher. For this reason, the quality of a teacher's daily acitivities with learners is the crux of process (1972:193).

DIMENSION FIVE: QUANTITY AND QUALITY

This dimension was broken down into two variables. The first stresses the necessity for planning to relate to all levels (physical, security, social and self-actualization) of human need. The second stresses the necessity for planning to deal not only with the quantitative expansion but also with the qualitative change of the system being planned for.

1. All levels of human need. Worth's approach to planning takes account of the various levels of human need described as physical, security, social and self-actualization.

Using these exact terms, Worth defines the characteristics of each. He notes that basic needs must be met before higher order needs can be satisfied, and that as individuals grow to greater maturity they become less concerned with seeking fulfillment of the lower order needs and predominantly concerned with social needs and self-actualization.[a,b,c,d] Worth uses this analysis to build part of his case for the necessity of expanding the goals of the educational process from its present preoccupation with preparing people to find work to preparing people also to find themselves.

Two of the specific ways in which the educational process might relate to the various levels of need are: (1) the teaching of life experience skills[e] like problem-solving, valuing, communication, and decision-making; and (2) the use of school facilities for total community service programs of schooling, counselling, centres for health and social development.[f]

> a. [Physical needs]
> Continuing prosperity, together with government efforts to provide for lower income groups, holds the promise of improved provision of most physical requirements for all. Health care, pure air and water will be the major focus of controversy (1972:20).
>
> b. [Security needs]
> Security needs relate to protection against personal stress, danger, intimidation and deprivation. . . . Continuing growth of the provincial economy, accompanied by higher levels of employment, hold the promise of continued prosperity, higher levels of income and higher levels of consumption of goods and services. Although society will become richer, the current unequal distribution of income is forecast to continue into the future and a greater proportion of people will live in poverty. Poverty and deprivation however, are relative to the level of income and consumption enjoyed by the general population; and so as society gets richer the definition and upper limits of poverty will change (1972:21).
>
> c. [Social needs]
> Social needs refer to acceptance from others, concern for others, belonging, support and association. These needs are dependent upon group identification and are

> met, however imperfectly, within the context of participation in groups and social institutions. . . . The individual will be more aware of the existence of alternatives and have decisions to make. He will be less able to accept unthinkingly any one institutional arrangement and to adopt unconsciously a specific role, set of values, life-style or type of attachment to institutions (1972:22).
>
> d. [Self-actualization] Self-actualization refers to the individual's need to realize his full potential, to develop his abilities to the fullest and to respond openly to every experience (1972:23).
>
> e. . . . [a] strategy for realizing greater human potential within education is the direct teaching of life-experience skills, some of which have already been identified as problem-solving, valuing, communication and decision-making. To these, add problem posing, situational management, logical thinking, lateral thinking, propaganda-screening and others . . . (1972:217).
>
> f. Schools are the logical focal points for total community service programs. . . . The community school can serve society in at least four ways: as a place for schooling where children and adults have optimum opportunities for learning, and access to counselling and information services; as a neighbourhood centre where citizens of all ages may take part in a multiplicity of activities, including sports, physical fitness programs, recreation, arts and crafts, drama, civic meetings and many other refreshment and leisure-time activities; as a vehicle for the delivery of health and social development services, legal aid, employment information, and other assistance to individuals and families; and as a focus for community life, assisting citizens in the identification, examination and solution of neighbourhood problems (1972:146).

2. Expansion and change. Worth seems well aware that mere additions to the present educational system will not do, qualitative change is also required.[a] One of the significant ways in which Worth seeks to bring this characteristic to his planning has already been discussed. It is through his desire to see the "rear-view mirror" perspective of schooling shift to a futures

perspective.

Another way of bringing about qualitative change in the educational process is by allowing that process to deal not only with man's head, but also with his heart and will.[b] The addition of the "aesthetic" and the "moral" to the "intellectual" in education is, says Worth, not a new idea. But what is new is to make this kind of education available to all. Worth seems to be saying here that expansion can contribute to qualitative change. Lifelong education, Worth believes, will have "revolutionary" impact upon both education itself and society as a whole.[c,d]

Still another way in which Worth believes that qualitative change can be brought about in education is through more creative "program operation." He outlines three modes of program operation for the educational process--institutional, membership, and autonomous--distinguished on the basis of where authority is located. In the first the locus of authority is external and the program is preseribed by someone other than the learner.[e] In the second mode, membership, authority is shared.[f] In the third mode, autonomous, it is internal.[g] Worth advocates greatly increased use of the membership and autonomous modes. Modal diversity is the key.[h]

a. Today, lifelong learning is primarily a matter of individual choice or occupational necessity. Tomorrow it must be an experience available to all. Lifelong learning is more crucial than mere additions to existing programs (1972:38).

b. Persons who are self-directing and self-determining are the normal result of an education that is moral as well as intellectual and aesthetic. . . . An education that is moral as well as intellectual and aesthetic will not downgrade the importance of disciplined intellectual effort. . . . What it does mean is a new emphasis on increased self-direction in learning and an open spirit of inquiry at all ages and levels, so as not to compromise opportunity for self-determination in matters of value and judgement. This is not a revolutionary idea. . . . What is revolutionary is to propose that we deliberately seek to develop an entire citizenry educated to feel and act as well as think . . . (1972:40).

c. The transformation of the present system of schooling into one of recurrent education is a vast and ambitious undertaking. It goes well beyond anything ever attempted in Alberta, Canada, and most other countries. It requires a total rethinking of the educational system and the learning transaction in all its aspects: goals, structure, process, planning, resources. . . . The launching pad for this venture could be the report of the Commission of Educational Planning (1972:301).

d. Lifelong learning is here to stay . . . . Our educational system has just begun to understand and reckon with the implications of Alberta's future, and to witness the consequences of mass education. Now it must prepare for the revolutionary force of further education (1972:109).

e. [Institutional mode]
Those responsible for operating the institution should stipulate the program. This includes governing boards or councils and the professional staff. While the needs and interests of students should influence program decisions, students will not assume a significant personal role in determining what will be taught. . . . .
. . . .
The institutional mode is a logical extension of traditional practice. It is quite compatible with the teach-the-right-answer or ask-the-right-question approach to instruction followed by most teachers from nursery to graduate school. . . . The values underlying this mode of program operation seem closely attuned to those of the second-phase industrial society (1972:154,155).

f. [Membership mode]
The program should be formulated by a group of persons who have chosen to learn together. The objectives they choose may concern any kind of subject matter, but it is the collective objectives that are of primary importance, not individual enhancement. While there should be agreement about the importance of the objectives,

there also should be satisfaction in the association itself. The work of the group, in addition to achieving its objectives, should be to maintain the group as a working, learning unit. . . . The learner usually joins the group freely and voluntarily. Each learner participates in the choice of ends and means and in determining the worth of the group's joint efforts. The learners, then, are not dependent upon some institutional authority, but together shape any rules that may guide their membership behaviour (1972:155).

g. [Autonomous mode].
In this approach, the learners should be the authority on the objectives, content, methods and effectiveness of his learning. He should take over the direction of his learning, assuming control over the whole sequence of decisions that will be made in the course of attaining his goal.

. . . .

Obviously, autonomous learning is largely an independent proposition, although human help must be close at hand. . . . Self-actualization is the goal of living, and, as the existentialist would say, man is held responsible for what he does, as the sole author of both his terror and his contentment (1972:155, 156).

h. The important distinctions described in the foregoing modes reflect the variety of strong forces currently at work to influence the substance and the form of learning and teaching. These differences also indicate that there is no one best mode of instruction that satisfies everyone's point of view or every set of learning conditions. Most learners will operate better in one mode than another; so will most teachers. Certain subject matter falls more naturally into one mode than another. . . . But there is no universal mode. . . . These three modes must remain open. The only option is when and how we experience all three, not whether we experience all three. . . . All three modes and their variations are needed in the daily operation of the early, basic, higher and further phases of recurrent education. Greater emphasis should be placed upon Mode II and Mode III, but this does not mean that Mode I should be eliminated--it has certain attributes that will always be needed. . . . the elements of all three modes must be part of everyone's schooling (1972:157).

DIMENSION SIX: CONNECTION TO ORGANIZATION

Planning which is carried out in isolation from the system being planned for is less likely to have impact.

Three variables were identified: (1) the nature of the connection between the planning process and organization processes such as policy-making, and decision-making; (2) the authority of the planners; (3) the building of what has been called "planning-mindedness" into the organization.

1. Connection between planning and organizational processes. One of Worth's own guidelines for sound planning is that it should be strongly connected with the decision-making process.[a] He believes that when this guideline is ignored the impact of the planning is greatly lessened.

It would seem that in his own proposals he pays attention to his own guideline. He recommends, as noted before, in the proposed reorganization of the Departments of Education and Advanced Education, a Planning Unit which would work very closely with the four Divisions of Early, Basic, Higher and Further education, and also work in consultation with the Province's central planning body.[b] Even though a great deal of the work of the Planning Unit is of an advisory nature, Worth also believes it should have some powers of its own, and should be staffed in part through joint appointments with other parts of the Departments thereby to enahnce its impact.[c]

Worth also recommends that planning efforts carried out at lower levels,[d] for example in local schools, be closely tied to the life of the organization at those levels. To Worth, school councils and the aforementioned alternative learning modes are ways this might be done. There is an outline of how all the various groups involved in the planning process might interact. Various planning activities are listed, and the contribution of each group (on a major, medium, minor, and variable scale) is noted.[e]

> a. . . . planning [should] be closely related to the following phases of the decision process: identifying, defining and refining objectives, devising alternative programs for achieving the selected objectives; evaluating alternatives; monitoring the operation of programs that have been implemented, and developing new directives or programs in the light of previous experience and emerging conditions (1972:218).
>
> b. For the two departments to perform an expanded planning role, they need the Planning Unit . . . . . Generally this unit should have the capacity to elicit information about needs and problems from various sources; synthesize the information so as to identify probable goals and priorities; translate appropriate goals and priorities into alternate courses of action, based on technical study and evaluation; test the consequences of alternative policies; feed back about goals, priorities and alternatives to those affected and assimilate reactions; and finally to propose desirable and achievable policy changes (1972:232).
>
> c. These activities would be performed by the Planning Unit within terms of reference approved by the departments' Co-ordinating Council, and in close collaboration with the four divisions responsible for policy development in early, basic, higher and further education. Linkage to the divisions could be achieved by having some staff holding joint appointments. Although the role of the Planning Unit is fundamentally a service-advisory one, it must be given sufficient scope to set a portion of its own mandate. Otherwise it is apt to lapse into impotency and suffer a serious loss of credibility within government and throughout the province (1972:232).
>
> d. Educational planning has its major pay-off at the local level. It is in our classrooms and institutions, at meetings of school boards and boards of governors, by demonstrations and sit-ins that students, minorities and private interest groups are clamoring for more destiny control. . . .
>
> The place to begin taking a positive stance in

local planning is with individual learners and groups of learners. How this might be done has been elaborated in the preceding section on process [e.g., variety of learning modes]. Similarly, Section III proposed variable sponsorship in early and further education, school councils and community-schools in basic education and rejuvenated boards of governors and advisory committees in higher education to facilitate more public participation in institutional planning (1972:233).

e. The Process of Educational Planning at the Provincial Level

Participants	Selected Activities				
	Need identification and problem posing	Goal and priority setting	Identfying alternatives	Testing alternatives	Taking decisions and establishing policy
Citizenry	†	†	†	†	
Representatives of the people:					
Legislature	***	**	*	**	**
Cabinet	***	***	*	**	***
Departments of Education and Advanced Education	**	**	**	***	*
Planning, research and development agencies	**	**	**	**	
Organized interest groups	**	**	**	**	
Special consultants	†	†	†	†	

***major contribution **medium contribution
*minor contribution † variable contribution, depending on issues and opportunities

(1972:231).

2. Authority of planners. The simplified methodology for discussing the problem of authority has been to say that authority may be located in several places. It may be located in an organizational position. It may be located in charisma. It may be located in professional expertise. It may be located in all members of a group in such a way that it is shared.

With regard to the high-level Planning Unit discussed in the previous section Worth seems to suggest that the authority of the planners will be located in position[a] and in expertise. In terms of some of the planning at other levels, for example at the local level, (in school councils, or in the membership mode) he would seem to be saying that the authority of the planners will be located in the group, i.e., that it will be shared.[a,b]

[a] The complexity of planning and its close relationship to the decision process dicates that the activity cannot be restricted to specialized planning units. Although certain aspects of planning require certain types of expertise which might best be centralized, the total function can be dispersed in much the same way as is decision-making (1972:224).

[b] Formed at the request of a group of electors and/or students, each [school] council would be composed of representatives of those involved or affected. Although it is not envisioned that students would sit on councils during the earlier stages of schooling, provision for continuing consultation with student representatives in intermediate schools is a necessity. The council should be a mature partnership among people which reflects not only responsiveness and influence, but essentially builds on respect, trust, the right of initiative, and a flexible formula for participation in policy decisions.

. . . .

The responsibilities assumed by councils might include: determining school budget priorities; planning and organizing further education activities; developing most school

> regulations, . . . formulating program policies within the broad framework established at the provincial and school system levels; . . . (1972:126, 127).

3. Planning-mindedness. It has already been mentioned that Worth advocates an on-going capability at provincial, regional, and local levels, and that he has specified the nature of the contribution that each of these levels should make to the overall process. In addition he advocates that planning become part of the overall lifestyle of the educational system.[a,b] He states that ordinary people, including students, must be more than mere clients of the educational system, they must share in planning what it might be.[c]

> a. Planning should take place throughout the educational system and should go on continuously using appropriate strategies. The complexity of planning and its close relationship to the decision process dictates that the activity cannot be restricted to specialized planning units (1972:234).

> b. The magnitude of the tasks of relating planning to policy-making, of increasing the rationality of decisions, and of maintaining an anticipatory outlook are not to be underestimated. In order to accomplish these tasks, provisions for improving the process should be accompanied by efforts to make planning an acceptable life-style for schooling in Alberta (1972:235).

> c. People must be more than mere clients of the educational system. They must share in determining it. If education is truly to benefit society, it must draw on all of society's strengths (1972:39).

DIMENSION SEVEN: PARTICIPATION

Those who are affected by a plan should be involved in its determination. This dimension was broken down into two variables: (1) the question of who participates in the planning--government, high-level educational professionals, organized societal groups, administrators, teachers, learners, the mass of lay people; (2) the question of the form of participation that is sought from these persons--does it tend to be direct and active or indirect and reactive?

1. Who plans? Worth strongly advocates that as many people as possible participate in the planning process.[a] It might even be said that, because he refers to "participatory planning" as one of the four basic ideals of the Commission on Educational Planning,[b] and because he speaks of "involvement" as one of his own guidelines for planning,[c] that he regards this dimension as one of the most significant dimensions of all in planning. By referring to the insufficient seeking of participation from some individuals and groups in the preparation of A Choice of Futures Worth would also seem to underline the importance of this dimension.[d]

In terms of the spectrum of people from whom participation should be sought (government, high-level education, professionals, to the mass of unorganized lay people), Worth says there should be involvement from all.[d,e] There has already been comment in previous sections on some of the ways (e.g., Planning Unit, regional planning capabilities, school councils) in which he believes this might be accomplished. Another, as yet unmentioned, means of public involvement in what would be in part a planning function is through the "Education Council of Alberta."[f] This group would be made up of a variety of persons from various areas in the Province who would be appointed on a term basis by the Lieutenant-Governor in Council. Because of its role as a kind of auditor-general of education, the Education Council would not be connected formally with either education department, but would report directly to the Lieutenant-Governor in Council. Persons on the Council would serve as individuals and not as representatives of particular organizations or groups.

a. The reshaping of Alberta's educational system must seek to involve all of our citizens. The magnitude of the task ahead makes it clear that there will be more than enough for everyone to do. Thus it is imperative that we find new structures and new methods as well as help, encouragement and freedom for all to do the best they can (1972:39).

b. [One of four basic ideals]
- Faith in participatory planning to harness the resources and will of Albertans so that the difficulties inherent in this educational transition may be surmounted (1972:87).

c. [One of the guidelines for planning]
There should be widespread client participation in educational planning. . . . Greater client involvement sets the stage for a new relationship between political forces and the citizenry; for a finer and quicker adjustment of objectives to conditions (1972:224).

d. Challenge Interviewer: Would you have done anything differently in constituting the Commission Board or in the methods of public involvement if you had to do it again?
Worth: Yes, indeed. Coming first to the public involvement activity, I think that if I were to do it all over again I would spend much more time in readiness--going around the province holding meetings and using the news media to try to identify some of the problems and

> concerns and issues . . . .
>
> . . . .
>
> As far as the Commission Board goes, I think I would opt for more full-time commitment from people on it than we were able to get. Secondly, I probably would have changed the composition just a little to bring in a few more people from what you might call the public sector, particularly a few students (Challenge, 1972:20).
>
> e. The need to diversify our social vision, without fragmenting it, requires the involvement of a concerned society. Key roles await students and parents, elected officials and community workers, business people, trustees and taxpayers, teachers and administrators, and communications personnel. All must be alerted to the problems and opportunities of an educational system oriented toward Alberta's future. . . . The reshaping of Alberta's educational system must seek to involve all of our citizens (1972:39).
>
> f. The Education Council's role, as a kind of auditor-general would be to evaluate our system of schooling on a systematic and comprehensive basis. It would recommend policies which, in the opinion of the council, would best help to realize the objectives of the system, and meet the short-term and long-term needs of Albertans. . . . It is envisaged that the Council would be composed of persons from a variety of occupations, cultural and economic backgrounds, and geographic areas in Alberta (1972:138).

2. The form of participation. Worth, on the one hand, advocates that people on all parts of the range are to participate in an active way in the development of the educational process. Ordinary persons are not to be mere clients but shapers of that process.[a] On the other hand Worth advocates a more active style of participation from those on the upper end of the range, but a more passive style from the lower end. Ordinary persons, he says elsewhere, *are* to be clients.[b,c] They need bold leadership, and they need to be planned *for* before they will respond.[d] He does not seem to specify ways for

them to participate in higher level planning activities, for example in the Planning Unit. Their means of participation is also somewhat proscribed in that they should not participate in negative ways or in ways that enhance disenchantment with the educational system.[e] The form of their participation is described by Worth in the very first paragraph of the "Introduction" to A Choice of Futures as being similar to that of a viewer choosing among several television programs.[f]

[a] People must be more than mere clients of the educational system. They must share in determining it. If education truly is to benefit society, it must draw on all of society's strengths. Expertise, then, can be mobilized without granting educators and bureaucrats dominating roles because of their special credentials or strategic positions (1972:39).

[b] The first guideline [for structure in the new educational system] is that the provincial educational structure must foster development of relatively independent local units of government and institutions highly responsive to the needs of their clients (1972:64).

[c] There should be widespread client participation in educational planning. This reflection of the ideal of participatory planning, and restatement of the principle of participation views both the public and learners as clients (1972:224).

[d] The citizens of our province have shown on several occasions that they are prepared to embark on rapid, even fundamental change, given bold, imaginative planning and leadership (1972:296).

[e] The Commission's call for participatory planning will strike a particularly sour note if greater opportunity for involvement only increases the negative aspects of protest and intensifies disenchantment. To offset this possibility, we must accentuate the positive in local planning (1972:233).

[f] This report represents a choice of futures in the same way that a television schedule represents a choice of features; that is, the final choice belongs to

> the reader. The programs offered reflect the opinions, the scholarship and the imagination of thousands of Albertans and a host of international craftsmen, all working behind the scenes. But these programs will achieve their purpose only if tens of thousands of Albertans tune them in (1972:Introduction).

CONCLUDING NOTE

Again, saving the bulk of evaluative remarks until later, it can be noted that Walter Worth's approach to educational planning has within it material that relates to all dimensions of the Paradigm.

Chapter VI

COMPARISON AND ANALYSIS OF TWO APPROACHES TO EDUCATIONAL PLANNING

There are two parts to this chapter. In the first, and longer, part each dimension of the Paradigm is again applied to the approaches of Freire and Worth with the purpose this time being to compare and analyse them. In the second part the Paradigm is used in a more general way to compare and analyse a few of the overall aspects of these approaches. In both parts the contents of the previous two chapters, where the purpose was to understand Freire and Worth, are relied upon as the source of data.

COMPARISON AND ANALYSIS OF DIMENSIONS

Dimension One: Orientation

1. Philosophical base. Both Freire and Worth are explicit about their philosophical base. There are some similarities in their positions. Both describe man as an essentially active and creative subject who has the capability of acting upon his world to change it. Both express the belief that genuinely positive results will occur if increasing numbers of people are enabled to take greater responsibility for their own lives. Both

see reality not as static or predetermined, but as process, as developing, as becoming. Neither assumes that existing ways of thinking or doing can not be improved upon.

There are differences in their positions as well. Many of these differences stem from the theoretical framework they use to read the reality around them.

The framework Freire uses is a combination of Marxist political and economic theory, the Social Gospel tradition from Christianity,[1] and existentialist philosophy. The Marxist political theory and the Social Gospel tradition appear in Freire's commentary upon: the power of political and social structures to stifle or to help free man, economic class distinctions, corporate man rather than individual man, the necessity of radical change in society, the near impossibility of change without struggle, and an attitude of humility and respect for all sorts and conditions of men. The existentialist philosophy tends to keep Freire's analysis always very close to the concrete cultural and historical situation in which men find themselves.

The framework Worth uses arises out of North

---

[1] The Social Gospel tradition arose in North America in the late 1920's and early 1930's. One of the key figures in its development was Reinhold Niebuhr. The Social Gospel perspective was an attempt to offer a more social corrective to what was perceived to be an unbalanced and unwarranted emphasis upon individualism and laissez-faire economic policy then supported by many Christian denominations and by the governments of the day. Freire refers to Neibuhr's views (1970a:4/13; 1970d:65, 112, 126).

American liberalism, the characteristics of which have been described before, (e.g., progress through scientific and technological advance, reward based upon individual achievement), and out of general systems theory. Worth, therefore, tends to write about: change as a natural and evolutionary process, individual man rather than corporate man, biological and psychological categories rather than political and economic categories.

The effects of these differences spring up at many stages of the comparison and analysis of Freire and Worth. One of the ways in which these differences manifest themselves is that Freire's analysis seems harsher than that of Worth. Freire writes about the "domination" of the oppressed by those in power. He writes about the subtle forms of violence which keep masses of people in the "culture of silence" where they are unable to take responsibility for their own lives. He writes about the oppressed having to "struggle" to win back their right to say their own word from those who dominate them.

Worth, on the other hand, writes about a more natural process of change occurring through evolving scientific development and through the sensible choices that people will make among the various alternatives available to them. Indeed in that part of his analysis where Worth is discussing the second-phase industrial society and the person-centred society, he seems to be saying that people do not even have to choose between two possibilities, they may in fact choose both. To Worth it is quite possible that Albertans can have the person-centred society without forfeiting any of the benefits available through industrial society.

> The person-centred society does not require a rejection of economic growth, a high standard of living or advances in technology. It does require that technology and industrial development be turned to the service of human needs and wants (1972:34).

Another area of difference between Freire and Worth is in regard to their roots in the thought of other people. Freire makes reference to people from the Third World, Europe, and North America (e.g., Mao, Sartre and Fromm); to people from this century and previous centuries (Niebuhr and Marx); and to people with famous names and to those without; all of whom seem tied together by strands of radical political critique, commitment to the masses, and existentialism. The written resources then that Worth acknowledges are, predominantly North American, all from the last ten years, mainly rooted in the sciences (natural, biological, and social) and, more often than not, written by professional educators.

It is not my intention to debate the merits of the views of the persons that Freire and Worth have chosen to regard as significant, but rather to point out in the case of Worth at least one question suggested by the Paradigm. It has been noted that all the roots that Worth acknowledges explicitly are contemporary.

Clearly the roots of his thought go back more than a decade. The question raised here is, should Worth not have explicitly acknowledged these older roots (e.g., his belief in progress through scientific advance, which goes back at least into the Renaissance) in addition to his more recent ones? It would then be possible to see readily what some of the most deeply rooted features and presuppositions of his orientation are.

2. View of education. Both Freire and Worth see education as one of the most important means available to a society for helping its people learn to understand and deal critically with the reality that surrounds them. Both are critical of that view which sees education only as a passive servant of existing standards and structures.

Freire's approach arises out of what to him is the concrete social-political reality of the Third World. The prime features of that reality are expressed for him in words such as, domination, illiteracy, culture of silence. Freire, in describing education as "cultural action for freedom," advocates a literacy and post-literacy process that has its source in the very midst of that social and political reality. People are to learn to read and write using words charged with political meaning, and thereby become much more able to reflect and act upon the situation in which they live. Freire's focus, again, is political. It is deeply enmeshed in what he sees as the concrete historical events of today. It focuses upon corporate man, on the masses.

Worth's approach also arises out of what to him is the concrete social reality in which the people he is concerned with find themselves. Worth advocates goals for the educational systems such as personal autonomy, social competence, ethical discretion, creative capacity and intellectual power. Such goals would enable individuals who are learners in such a system to be better able to reflect and act upon the situation in which they live.

Differences begin to appear when it is seen that whereas Freire's approach is historical and political, Worth's is more psychological and a-political. Whereas Freire's approach tends to focus upon the educational development of the masses, of "men-as-a group," Worth's tends to focus upon individual man. Thus while both seem to view education not as a passive reactor to society but as a possible creator of society, their ways of following through on this assumption are quite different.

3. Stance to the future. Both Freire and Worth assume that man can be a creator of the future. The future is not predetermined, is not the product of fate. Intervention by man is possible. Both seek to build this perspective into their approach to educational planning. Freire uses words such as "cultural action" and "cultural revolution," Worth uses words such as "a choice of futures,"

but both are thinking of a future educational system and a future society which will be better than that which exists now.

One difference is in how they see the change coming about. For Freire the path to the future is more difficult than for Worth. Freire states, for example, that it is in the interests of those now in power, i.e., those who control the present, also to want to control ("domesticate") the future. They will not be easily persuaded to give up their position of advantage. In fact, they may not be persuaded at all. Freire stresses that the struggle many people will have to go through in choosing an active style of life for themselves will lead to conflict. Worth stresses not so much the difficulty but the naturalness of choosing the future.

4. Awareness of means of approaching the future. Both Freire and Worth opt for what has been called the "comprehensive" means of approaching the future. This is the category which assumes the necessity for changes from present patterns on many fronts.

Freire and Worth pursue the comprehensive future in somewhat different ways. Freire does so through what he calls the theory of dialogical cultural action. When the four characteristics of this theory are practised (co-operation, unity, organization, and cultural synthesis), educational processes and other aspects of society as well will have built into them a dynamic which develops pressure for multi-dimensional change.

Worth does so through his systems theory base, through the use of futures forecasts and related techniques, and through advocacy of several concepts regarding the content of education (e.g., problem-solving, communication, valuing, life-experience).

Differences between the more political and corporate means of Freire and the more psychological and individualistic means of Worth can again be noted. Freire is considerably more concerned than Worth about the dangers of one of the other means ("technological future") of approaching the future. He warns of the strong pressures to standardization and domestication that are possible when societies seek this one-dimensional approach to the future. In such technological societies where virtually everything is prefabricated, human behaviour can become almost automated because men do not have to risk themselves in any way. Everything has already been decided by someone else.

Dimension Two: Context

1. Awareness and analysis of social, political, and economic structures and issues. Freire and Worth both take into account the social, political, and economic context in which they seek to do their planning. Neither assumes that planning for education goes on in a vacuum.

Each has his own way of taking account of the context. Freire does so by connecting his analysis and his educational program directly to what he believes is one of the most significant global events of the present time: the emergence of the oppressed masses of the Third World onto the stage of world history. He writes of the deliberate and violent domination of such people by the ruling elites based in North America and Europe. He traces how economic and cultural domination have become internalized in the lives of individual persons of the Third World. He analyses the specifics of this domination in his theory of anti-dialogical action, the four characteristics of which are, conquest, divide and rule, manipulation, and cultural invasion. Freire writes of the necessity of seeing the context in a structural way. To fail to do so is to be open to the danger of being locked into a culture that is created by someone else.

Worth takes account of the context in other ways. He states that the base of his work is an open system model. He also analyses the differences between the second-phase industrial society, and the person-centred society. Through his futures forecasts he attempts to understand many of the possible future characteristics of Alberta society. It is not too difficult to notice some rather profound differences in the way Freire and Worth understand the context.

Freire sees things in a structural way, and advocates the need for rather total change in the institutions of society so that individual persons can be free to develop their lives. Worth says the deficiencies are not so much with the societal structures as with certain individuals who are part of the society who must be better trained to reap the benefits society offers. Freire, as it were, writes about the internalization of external values. Worth writes about the externalization of individual values. Freire's analysis of context presumes a world-view. Worth's analysis of context presumes a Provincial, or, perhaps more accurately, a North American view.

2. Expectations for education. Both Freire and Worth seek to understand the nature of societal expectations for education. Freire claims that one of the most prominent expectations for education in present society is that it serves as an instrument of antidialogical action. Conquest, divide and rule, manipulation, and cultural invasion are presently very "successfully" carried out by many educational systems. Freire refers to this as "banking" education. Very powerful groups in society wish nothing more from the educational process than that it deposit their form of truth (or more "nobly," their view of the cultural heritage) in masses of uncritical students. In this way those who have power keep it, and those who do not are manipulated not to mind.

Worth also states that one of the predominant expectations for education is that it should mold people to existing patterns. He acknowledges other kinds of expectations in society, however, which support the more active role for education which he himself supports. He is quite convinced that the expectations for the more active style of education will prevail. As was noted in the previous chapter however, there is a way in which Worth also seems to accept the former set of expectations and see education in a more passive role. Some of the more deeply entrenched views of North American culture are, apparently, to be accepted and served by the educational system, without question. The example used was Worth's assumption that one of the bases of Canadian society is that rewards come as a result of individual effort and achievement. Because of this the educational system must therefore produce autonomous, self-directed individuals who will be able to achieve, who will be able to get ahead, in that kind of society. Worth seems to accept, at face value, the assumption that rewards in our society come as a result of individual effort and achievement. He never questions the possibility that this assumption may not be correct. Worth does not acknowledge those analyses of Canadian society, e.g., (Porter, 1965), which conclude that a lot of rewards are given for other reasons (like where and to whom Canadians are born).

3. Ways of connecting educational planning to other social planning. Freire and Worth are both concerned to see that educational planning is specifically connected with planning in other areas. Freire's analysis of education is embedded in an analysis of society as a whole. He has developed a literacy process that depends upon the use of words from the political arena. In his literacy and post-literacy campaigns he regularly makes use of professional resource people with backgrounds in fields other than education to bring the most recent developments from these fields to bear upon his work. Where possible he seeks to tie his educational reforms to reforms being undertaken in other areas, such as agriculture.

Worth also relates his analysis of education to an analysis of society as a whole. He suggests specific ways in which educational planning might be co-ordinated with that done in other areas. Examples are, a provincial central planning body which would co-ordinate planning from all areas including education, Regional Service Centres which would make available the programs and services of many government departments through one outlet, and the community schools which would become local focal points for wide-ranging community service programs are ways he suggests the co-ordination might be carried out.

All that can be said here is that it seems that these approaches to planning seek to connect educational and other forms of planning both in terms of their analysis of what is wrong and in terms of their suggestions of what will make things right.

Dimension Three: Time

1. Short-, medium-, and long-range proposals. The proposals of Freire and Worth cover a very wide time horizon, from the immediate to the long-run. Freire has very specific proposals for the short-run in things such as the details he gives on how generative words are developed for the literacy process. In the somewhat longer-run he gives details on how generative themes are developed as part of the post-literacy process. And for the very long-run he has proposals regarding the cultural revolution phase of the on-going revolutionary process.

Worth also has a wide time frame. His mandate from government asked for recommendations on short-, through long-run matters, and he seems to have responded to that mandate. His "top ten" proposals give several suggestions for immediate action, (e.g., development of early childhood education, abolition of Grade XII examinations). In the medium-run he suggests a Planning Unit and a Research and Development Board that will provide part of the dynamic for keeping the process of change going. In the long-run he looks forward to the person-centred society in which lifelong or recurrent education will be a citizen's right.

Both planners, then, cover the time horizon rather completely. The differences again are between the more radical changes proposed by Freire and the more reformist changes suggested by Worth.

2. Consistency. There is agreement between Freire and Worth that there must be consistency in the short-, medium-, and long-run phases of any planning approach. Freire seeks consistency in several ways. The literacy and post-literacy phases have common roots in that they both require connection with the historical-cultural situation, and the existential involvement of the learner. In both phases there is the assumption that reality is open to further creation. Freire is especially concerned that the means used at all stages of the process be dialogical in nature. Those wishing to liberate cannot use, even for a short time, the means (e.g., manipulation) used by the oppressors. Freire also sees the fundamental concept of conscientization (critical consciousness) as a necessary ingredient in every stage of the process, even the cultural revolution phase.

Worth also explicitly states the need for proposals of various phases to mesh with one another. He sees, for example, that if short-run suggestions do not move in the direction of long-run hopes, then the momentum those suggestions build could block the accomplishment of the long-run hopes. Certainly his short-run proposals, for example, for increasing the availability of early childhood education, seem to move in the direction of long-run goals such as recurrent education. Worth also states that he relies for consistency upon a commitment to the four basic ideals of the Commission, futures perspective, lifelong learning, participatory planning, and autonomous individuals.

Dimension Four: Scope

1. Core and periphery. Both Freire and Worth acknowledge that in the long-run educational planning should concern itself with both the core and the periphery of the educational process. Freire seems relatively unconcerned about where he begins. Whether he starts from the core or the periphery seems to depend upon the situation in which he is working. In Chile, where the political climate was sympathetic, he worked initially through the core. In Mozambique, with the Black Liberation Movement, he works through the periphery. His view of education as "cultural action for freedom" would seem to presume that, whatever the situation, a large segment of the educational process would have to be carried out in the periphery. Knowledge of the social-political context, for example, can not be completely learned in a school, any more than it is possible to learn to swim in a library.

If it is immaterial to Freire whether he begins in core or periphery, there is virtually no doubt that Worth chooses to begin in, and concentrate upon, the core. While he does make some acknowledgment of the importance of the periphery (e.g., through defining curriculum as "everything that happens to learners during the lifelong learning process" (1972:152), and through references to educational services provided by various kinds of community and private groups), he is concerned about the quality control of the educational activities that go on there, and he seems to want to have some of these activities made available through such core institutions as Athabasca University. It is almost as though he wants the core to take in some of the periphery.[2]

2. Regional areas, and age, economic, and ability levels. Both Freire and Worth acknowledge the importance of recognizing differences in regional areas in educational

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[2] An additional comment that may also be illuminating of Worth's view of the periphery is that he does not mention anywhere in *A Choice of Futures* one of the largest periphery educational organizations in the Province of Alberta. Free University North (FUN), with a student enrollment of 1500 to 1800 in the winter of 1972-1973, is an experiment in education primarily developed by and serving members of the counter-culture in and around Edmonton. FUN makes use of many of the educational ideas that Worth advocates for the future, e.g., learning networks, interdisciplinary studies, and autonomous and membership learning modes. If Worth were concerned with the educational periphery one might expect that Free University North would have received at least as much attention from Worth as what might be called its counterpart in the educational core, Athabasca University. Even though there has yet to be *one* student come in contact with Athabasca University Worth frequently refers to its importance in the Province's future developments in higher education.

planning. Both, for example, write of special provisions for educational services for those in very remote rural areas and in city slums.

With regard to age levels, Freire only discusses the education of adults. While some selection of priorities is no doubt necessary when facing the problems of educating people in the Third World Freire discusses neither his rationale for choosing to work with adults nor ways in which his methods might be applied to the education of children. In terms of the Paradigm this is a serious omission in Freire's planning.

Worth, of course, distinguishes four levels of education, early, basic, higher, and further; and speaks of the different yet interrelated functions that each level must perform. The special needs of persons at each level are analysed, and the attempt is made to have the educational system play its part in meeting those needs.

Both Freire and Worth acknowledge the need for educational services to be provided to persons of all economic levels. Both recognize that it is rarely the wealthy who suffer from a lack of those services, but usually the disadvantaged. The economically disadvantaged, or as he refers to them, the oppressed classes, are central to Freire's scheme. His educational program cannot proceed without their active involvement. Therefore, a great deal of Freire's analysis has to do with how that involvement can be secured, and with how structures, both educational and social, which contribute to oppression, can be altered. Worth also recognizes the special plight of the economically disadvantaged. But he stresses that the alteration must be made in these persons and not in the system. What the educational system must provide for such people, and what they themselves want from the system, is the development of more marketable skills which will enable them to receive a larger share of the present society's benefits. He even writes that this is what native learners want.

> The native learner knows that economic success and the things it brings are valued in our society. He knows because he wants these things for himself. But let us be honest with him. We can show him that other minorities have achieved these things only by working harder (1972:160).

Worth elsewhere mentions how he hopes the energy which native persons now give "to distrust and hostility may be rechanneled into the challenge of integration" (1972:160). If this does not happen the native learner is apt to fall into a category of what Worth calls "Behavioral or Social Disorders" (1972:160, 161).

The question is begged here whether native persons do want what Worth says they want. It would seem that there are some who do not.

> It sometimes seems to Indians that Canada shows more interest in preserving its rare whooping cranes than its Indians. And Canada, the Indian notes, does not ask its cranes to become Canada geese. It just wants to preserve them as whooping cranes. Indians hold no grudge against the big, beautiful, nearly extinct birds, but we would like to know how they managed

> their deal. Whooping cranes can remain whooping cranes, but indians are to become brown white men. The contrast in the situation is an insult to our people. Indians have aspirations, hopes and dreams, but becoming white men is not one of them (Cardinal, 1969:2, 3).

Some do not want a "piece of the action" in white society. Some want the right to build their own structures and their own educational system in their own way. Some may even want the right to define their own "behavioral and social disorders."

With regard to economic levels then, both Freire and Worth acknowledge the need for special concern, particularly for the lower economic groups. But their planning manifests that concern in quite different ways.

Regarding various ability levels, Freire has nothing to say. Though it may be true that such a consideration can not be the first priority in responding to the educational needs in the Third World at the present time. Nevertheless, the limitation is there, and there should be some consideration of the matter in longer-term proposals.

Worth does have things to say about ability levels. He uses figures from what he calls "learning psychology" to show that while there is a wide range of normalcy, i.e., of around 85 percent of the population, there are about ten percent with serious learning disorders and about five percent with superior learning ability. Both of these groups he classifies as "exceptional children." And he outlines ways in which the educational system might provide special service. Only one comment is made here, and that is that Worth's discussion of special learners focuses exclusively upon children. In line with his emphasis upon learning possibilities for all age levels, might he not have focused upon "exceptional adults" as well and upon ways in which the Further Education level could serve them?

3. All organization levels. Though neither Freire nor Worth uses the exact terminology of the Paradigm variable--institutional, managerial, and technical--the scope of their planning does attempt to cover the activities represented by these terms.

Freire is concerned with broad goal definition, legitimation processes, and with other institutional level activities. For example, a considerable portion of his analysis has to do with things such as system-environment concerns, that is, with the overall place and contribution of external forces to the educational process. Various managerial level activities are also covered by Freire. But it is probably true that the technical level receives more of his attention than the other two. Literacy and post-literacy processes, "banking" education, problematization, praxis--all of these elements of his thought arise in considerable measure from how he understands the teaching-learning process.

Worth, on the other hand, seems to give more of his attention to institutional and managerial level activities than to technical level activities. There seems to be more concern in his Report with overall system issues, such as the reorganization of government departments; the means by which early, basic, higher, and further education divisions will relate to the government; with issues such as the reorganization of the school year, financial management, development and use of physical facilities, the roles and skills of administrators; than there is with the teaching-learning process.

There are other differences between Freire and Worth as well. Freire's analysis, while covering the full scope of activities from institutional to technical, tends to blur the distinctions among the levels and regard the various activities as tasks to be mutually shared by all. Worth maintains those distinctions. With regard to the matter of legitimation of the education system, Freire looks primarily to the peasant or lower classes. If they do not give their legitimation, educational developments can not succeed. Legitimation from government and other classes is welcome, but not required. Worth tends to see things the other way around. Legitimation from government and strongly organized societal groups is regarded as being essential, whereas that from the unorganized masses of Albertans is welcome, but not required.

One other comment in this section has to do with another serious omission in the planning of Paulo Freire.

Of great importance to the life of any organization is the matter of finance. Financial resource acquisition and allocation ought to be a significant part of any approach to planning. Freire says nothing about financial matters. Walter Worth's approach, of course, includes financial analysis (1972:241-295).

Dimension Five: Quantity and Quality

1. All levels of human need. Both Freire and Worth try in their approaches to planning to take into account the various levels of human need described by the Paradigm as physical, security, social, and self-actualization. Freire attempts to tie the four levels together. Inability to read and write is, to him, one obstacle that blocks the fulfillment of physical and security needs because illiterates are especially locked into the culture of silence, and therefore very prone to be targets of the manipulation and violence of others. But Freire sees the literacy process as also connecting with the higher order needs. Learning to read and write with words full of political and personal meaning very quickly leads to persons having awareness of their own situation, awareness of their rights, awareness of themselves. Other aspects of Freire's thought, e.g., conscientization, generative themes, connections between educational and agricultural development, also give indication of his desire to have the educational process

relate to various levels of human need.

Worth uses the exact terms, physical, security, social needs, and self-actualization. And he suggests several ways, like the teaching of life-experience skills for example, through which the educational process can meet those needs.

Two recurring differences between Freire and Worth also appear in relation to this variable. When Freire discusses fulfillment of man's needs he almost always refers to man in the corporate sense, and not as an individual. It is as part of the community or group that individuals find themselves. Worth, on the other hand, in discussing human needs refers to individual needs. Freire's analysis is again embedded very deeply in the concrete social and political context. Worth's discussion, on the other hand, seems somewhat divorced from that context and to arise out of a more a-political frame of reference.

2. Expansion and change. In both approaches to planning there are proposals having to do with the expansion and the change of the educational system. Freire's views here are complex. He obviously sees the need for the expansion of educational services to the vast number of persons in the Third World who are completely outside of any educational system. But he is very quick to point out that mere expansion of educational services, just like modernization of a nation, may make the situation

worse than it was before, in that the sense that dependence upon ruling elites is not lessened but increased. Freire emphasizes the dangers involved in this kind of economic-technological updating.

Thus, the kind of educational process he suggests is one that he believes to be qualitatively different from its predecessor. The new process is to be built upon the theory of dialogical cultural action, the characteristics of which are, co-operation, unity, organization, and cultural synthesis. This theory, to him, is the opposite of the one that is at the base of the present order. Therefore to choose the new theory is to choose qualitative change.

Worth's views on this variable are also complex. He acknowledges the need for continued *expansion* of Alberta's educational system. To Worth, one of the chief means of expansion will be through increasing the age range for which educational services are available. The range should be expanded downward to early childhood, and upward to adulthood, middle, and old age. One of the complexities in Worth's view here is that he feels that this kind of *expansion* also results in *qualitative* change. He refers, in fact, to the "revolutionary" impact of further education, not only upon the educational system in Alberta, but upon society itself (1972:109).

Worth also suggests other ways in which qualitative change might be encouraged. The addition of the futures perspective to the educational process is one of these ways. Greater emphasis upon the aesthetic and moral dimensions is another way. Still another way is through increased modal diversity (institutional, membership, and autonomous learning modes) in the program operation of the educational process.

Again there are differences in the two approaches to planning. Freire, while seeing the need for expansion also sees the possibility that expansion can lead to greater dependence. Worth tends to see expansion more positively. Freire advocates an educational process that is radically different from the old one. He wants revolution. Worth also wants change, but not radical change.

Dimension Six: Connection to Organization

1. Connection between planning and organization processes. Paulo Freire sees the connection between planning and organization to be that of "praxis." Praxis is the concept that arises out of Freire's view of the term "word." In "word" there are two elements in tension: reflection and action. To say a true word is to reflect and to act. It would seem, therefore, that to Freire, planning is a process of reflection and action. There is not one time for thinking and another for acting. There should not be some people who do thinking, and some others who act. Reflection and action must con-

stantly intermingle. To Freire there should be a relationship of praxis between planning and the various organizational activities like decision-making, evaluation, and implementation. No special planning departments or secretariats are essential. Such bodies may be useful where the political situation allows for their creation, but the foundation of the connection between planning and the organization must be praxis. When there is praxis many traditional planning problems are solved. For example, the difficulty of implementing plans is undercut, because with praxis those doing the implementing are implementing plans that are their own.

Walter Worth, like Freire, sees the need for connecting the planning process with the organization being planned for. The main thrust of the way Worth sees this being done is through structural acknowledgment of the planning function in the organization. He recommends, as was noted, a Planning Unit that would serve both Departments in Education as well as their four Divisions of Early, Basic, Higher, and Further Education. This Unit would have more than an advisory function, though Worth is not clear on the additional responsibilities he sees for it. However, the creation of this Unit would put the planning function in a strategic place in the new Departmental structure, from which it could relate effectively to the various other organizational activities such as policy-making and decision-making. Worth also proposes the establishment of planning capabilities at other levels, and spells out at least some of the possible contribution of various levels and groups in the overall process.

Differences are again quite visible in the approaches of the two planners. Freire tries to build the connection into the very fabric of the educational process by means of erasing the traditional distinction between the planner and the actor. To him the one who plans is also the one who acts. Structured planning units may be useful, but they are not necessary. (And where they do exist those who are involved in planning must express solidarity with the oppressed.) Worth, on the other hand, places his primary emphasis on structured planning capabilities, and maintains the view that there should be some people who plan and others who are planned for.

2. Authority of planners. There is a considerable difference of opinion between Freire and Worth on the matter of authority. Both, of course, agree that those who plan need some kind of authority.

Freire tends to think of authority as something that is shared. As was noted, this type of authority arises out of processes that happen between people. That person is authoritative is the one who is in dialogue with, in communion with, in a community of reflection and action with, others. Freire is very distrustful of the other bases for authority, i.e., position, charisma, or expertise.

Worth seems to express another view. In terms of the high-level Planning Unit, he stresses position and expertise as the locus of the planners' authority. In lower level planning, for example, at the community level in local advisory committees or in the membership mode, he tends in the direction of the more shared view.

3. Planning-mindedness. Freire and Worth agree that good planning cannot be completely predetermined but must become part of the on-going life of the organization. Freire attempts to have this happen through development of concepts like praxis, conscientization, generative words and themes. Through these he believes that involvement in on-going planning by all persons within the organization will take place naturally and spontaneously.

A question might be raised here of whether Freire's expectations are realistic on this point. He is usually the one who stresses the importance of structures in providing appropriate (or inappropriate) situations in which men can function. Here he seems to infer that structures are not necessary and that on-going planning will naturally happen.

Worth hopes to encourage planning-mindedness through the development of the aforementioned planning capabilities at provincial, regional, and local levels.

He also states that the planning activity should not be restricted to these specialized planning units but should also be part of the life-style for schooling in Alberta. He goes on to say that

> This life-style will require continuous adjustment, careful deliberation, awareness of complexity and sensitivity to human needs. But most of all a planning life-style involves learning--learning how to plan as we engage in planning (1972:235).

Worth seems to put the case for what the Paradigm has called "planning-mindedness" rather well here. But a question emerges. It is whether Worth follows through with provisions for this kind of planning life-style for all levels of the educational system (provincial, regional, local) or whether most of the follow-through is concerned with the provincial level. The discussion in A Choice of Futures on local and regional planning (1972:233, 235) is far from specific about actual structural provisions for assuring that local and regional concerns will be recognized and acted upon at the provincial level. And the chart on "The Process of Educational Planning At The Provincial Level" (1972:231) which outlines the contribution of various groups and agencies to the planning process in the Province, does not specifically identify regional and local contributions. Elsewhere in A Choice of Futures there is a very clear indication of structural provision for assuring provincial-level involvement in the on-going planning function, i.e., through the creation of the Planning Unit. Its role and its connections with the system are very clearly spelled out. There seems to be no comparable structural follow-through at the local and regional levels.

Dimension Seven: Participation

1. Who plans? Both Freire and Worth seem very concerned with the question of participation. Worth, for example, has the rubric of participation both as one of the overall basic ideals of the Commission, and as one of his guidelines for planning.

Looking to some of the specifics of Freire's view on who is to be involved in planning, it will be remembered that on the range of people from government officials through to the unorganized masses, Freire is mainly concerned with the participation of those in the lower end of the range. Again and again Freire says that without their participation the educational process he advocates cannot succeed. Just as an underdeveloped society cannot really grow unless it is the source of its own decisions about change, so underdeveloped learners cannot grow if they are not the source of their own decisions about the educational process. Freire states that the participation of one other group is essential. This is the leadership group, which may be made up of persons from anywhere on the range. But their stance towards the masses must be one of planning *with*. The participation of all others on the range, e.g., from government, may be useful, but is not essential.

Worth states that there must be involvement on the part of the whole range of people. Through the development of the Planning Unit, regional and local planning capabilities, and the Education Council of Alberta, he hopes this involvement can be secured. A question might be raised concerning the securing of ticipation from those on the lower part of the range. Because neither the precise makeup of the various planning groups nor the method of selection of members is specified one is led to ask whether the involvement of those at the lower ends of the range will in fact occur. Is Worth assuming that the participation of disadvantaged persons, for example, will automatically occur without special arrangements (e.g., quotas) to ensure their involvement?

In addition, it should be noted that in the "top ten" proposals for immediate action (1972:300), there is nothing explicit regarding the matter of increased participation. If participation was of such importance to be both a basic ideal of the Commission and one of Worth's guidelines for planning, then it might be expected that at least one of the "top ten" proposals (which, by Worth's own admission build momentum for longer-range developments) would reflect that concern. To be specific, in his discussion of school councils (1972:126) Worth recommends extending existing legislation so that boards of trustees can establish school councils. There is no reference to this recommendation in the "top ten" proposals. Indeed, there is virtually a total absence of concrete recommendations on the matter of participation anywhere in the whole "Next Steps" section (1972:296-301).

One other point can be mentioned here. Worth states with regard to the "Education Council of Alberta" that members will serve as individuals, and not as representatives of groups (1972:138). Worth offers no rationale for his view. Again a question can be raised about whether a Council which is supposed to be representative of various occupations, cultural and economic backgrounds, and geographic areas ("The number of members should be sufficient to be representative . . . " of these various segments of Alberta society), can in fact be viably representative if structural connections are to be, somehow, forgotten. But this issue, that of individual versus representative membership, is really a question of form of involvement, which leads to the next, and final, variable of the Paradigm.

2. The form of participation. The form of participation advocated by Freire is direct and active. In his language, the participation is to be "dialogical." Persons do not have the right to impose upon or to acquiesce in the views of others. In the short-run the direct and active participation of the masses (and of the

leadership group) is required. In the long-run, the cultural revolution phase, direct and active participation is required of all.

Worth advocates that persons from all parts of the range participate in developing the educational process in a direct and active way. Learners, for example, are not to be "mere clients" of the educational system.

But when Worth's approach is examined more closely, what he really seems to advocate is direct and active participation from those at the upper end of the range and more indirect and passive involvement from those in the middle and lower parts of the range. While he does say in one place in A Choice of Futures that people are to be "more than mere clients," he says in other places that they are to be clients, that most people are followers. In addition, people at the lower end of the range are not to have any connection with the high-level Planning Unit, nor are certain kinds of negative or disruptive criticism on their part acceptable.

Freire presses for a dialogical form of participation from all, and Worth presses for active direct participation from a few and passive indirect participation from most. The image with which Worth begins A Choice of Futures, the image of a person choosing among several television programs, expresses his view of participation very clearly, though the actual point made is probably not the one that Worth intends. If one looks at that image closely, one finds it presumes that the kind of participation demanded from most Albertans is somewhat passive and indirect: i.e., they are allowed to choose from among several television programs--programs created, produced and directed by others.

To summarize the participation dimension briefly, it seems that in Freire the concern is how the "planner" can involve himself in the plans of those he is working with. In Worth the concern is how those who are being planned for can involve themselves in the planner's process.

GENERAL COMPARISON AND ANALYSIS

The comparison and analysis of Freire and Worth carried out so far has focussed upon particular dimensions and variables. It is now appropriate to move from the more particular to the more general, and to compare and analyse a few of the overall aspects of these approaches to planning.

/In the second part of this chapter there are four areas of discussion: (1) the extent of coverage of the Paradigm by the two planners, (2) the possible use of the Paradigm to identify overall features of the two approaches to planning, (3) the base models of each planner, and (4) a problem in the approach of Worth.

Paradigm Coverage

Both planners, in their own way, concern themselves with all of the variables in each dimension of the Paradigm. The only omissions are on the part of Freire who fails to cover fully the variables having to do with age and ability levels (Regional areas, and age, economic and ability levels) and financial considerations (All organization levels) in the Scope dimension. Even with Freire, however, there are no variables that are totally ignored.

Therefore, if a condition of Second Generation Educational Planning is that it includes dimensions like Orientation, Context, Time, Scope, Quantity and Quality, Connection to Organization, and Participation, then the approaches of Freire and Worth fulfill that condition well.

Use of the Paradigm to Identify Features of Planning

A possible use for the Paradigm is as a means of identifying overall features of a particular approach to planning. An examination of whether a planner emphasizes all dimensions of the Paradigm somewhat equally or tends to highlight some dimensions and de-emphasize others might give an indication of such features. For example, even though two planners might have at least some coverage of the Orientation, and Connection to Organization dimensions, the overall style of their approaches might be considerably different if one planner highlighted the Orientation dimension and de-emphasized the Connection to Organization dimension, and the other did the opposite. Although it is very difficult, given the state of development of the Paradigm, to carry out this kind of examination of the approaches of Freire and Worth, some speculation about the results of such an examination can nevertheless be attempted.

Both Freire and Worth do have something to say about all Dimensions of the Paradigm, but there would certainly seem to be some differences of emphasis. In Freire's analysis, the Context and Participation dimensions are stongly emphasized. Recurring themes in his writings are the historical-cultural situation in which the educational process must take root, and the necessity of active participation of various persons in the on-going creation of that educational process and of a new society. As has been noted, he seems somewhat less concerned with at least some aspects of the Scope dimension.

Worth, on the other hand, seems to give priority to the very dimension that Freire is less concerned with (Scope) as well as to the Connection to Organization dimension, and to pay somewhat less attention to the Participation dimension that is so important to Freire. Worth has a great deal to say about issues like the administrative restructuring of the Departments in Education, and about the multitude of institutional and managerial level activities in the educational system (aspects of the Scope dimension). He is also very detailed in his presentation of proposals for the integration of the planning function into the upper levels of the structure of the educational process, including the means of interaction among, and the share of the contribution to be made by, the various groups to be involved in the ongoing planning (aspects of the Connection to Organization dimension). Worth's lack of follow-through on some aspects of the Participation dimension has already been commented upon.

The tendency in Freire and Worth to give priority to these particular dimensions of the Paradigm and to underplay others may be a way of coming at a very fundamental contrast in their overall approach to planning. The contrast arises out of the base upon which each builds. Freire builds upon what might be termed a "political" model, Worth upon a system model. It is not surprising that the dimensions of Context and Participation would emerge as especially significant to a planner using a political model, and that the dimensions of Scope and Connection to Organization would prove especially significant to one who uses a system model. In the next section of this chapter, where the subject is a discussion of these two basic models, some of the reasons for these inclinations of Freire and Worth towards more emphasis upon particular dimensions of the Paradigm should become more clear.

The Base Models of Freire and Worth

Freire builds his approach to educational planning upon a political model, and Worth upon a system model. A brief discussion of some of the basic features of each of these models is in order.

According to Baldridge (1971:23-26), a political model contains features such as the following: a view that any social structure has within it a configuration of social groups with conflicting interests and life-styles; that groups with these conflicting interests and life-styles should work towards effective articulation of their particular perspective; that the dynamics by which articulated interests are translated into a suggested course of action are significant; that a course of action can, ultimately, be found; and that the carrying out of the course of action generates response in the form of new conflicts; and so on.

A few assumptions that would seem to be ingrained in a political model are, that conflict is a fairly normal phenomenon, that people by working together have the ability to be creators of their own history, that political considerations pervade most of life, that analysis of social structures is necessary and alteration of social structures may be required.

Some of the features of a system model have to do with systems receiving some kind of energy from their environment, and transforming the energy available to them into a product which they export into the environment. A system seeks to survive, and to move toward an equilibrium in which various forces which may act upon a system are kept in balance so that the character of the system is preserved (Katz and Kahn, 1967:19-26; Miklos, 1971:3-7).

A few of the assumptions ingrained in this model are, that change occurs rather naturally and evenly, that conflict is an abnormal phenomenon and likely dysfunctional, that understanding the nature of the relationships between various interdependent parts of an organization is key to understanding that organization.

Having looked at some of the features of each of these models, it may be easier to understand why Freire and Worth emphasize (and de-emphasize) the dimensions of the Paradigm that were mentioned in the previous section. The Context dimension, with its focus upon the social situation in which planning takes place, and the Participation dimension, with its focus upon the active involvement of persons in creating change, are quite naturally of special significance to one who uses a political model. The Scope dimension, with its focus upon various organizational levels and client types, and the Connection to Organization dimension, with its focus upon the question of how on-going planning is to be structurally connected to the on-going life of the organization, would, again, quite naturally be dimensions of special interest to a planner using a system model.

The features of these base models also help to explain many of the differences that were identified when comparing other particular dimensions of the Paradigm. For example, it has been noted with regard to the Orientation dimension that Freire acknowledges the need for quite fundamental structural changes in society as a whole, while Worth emphasizes the capability of present societal structures to adapt naturally to allow needed changes. Both of these viewpoints are consistent with the base models from which the planners build.

One of the problems, however, with both planners is that neither goes into any depth into the strengths and limitations of their particular model. Except for a few comments by Worth on the value of the system model (1972:225, 301), neither is explicit at all about what their model is good at doing and what it is poor at doing.

A political model, for example, may be very useful in analysing conflicts that exist among various groups, and in seeing that such conflicts may yield positive results. However, this model may also have the capability of reading conflict into a situation where it does not exist, and providing thereby a false analysis of that situation, and also a false course of action to be followed. A political model also may be suitable for analysing the need for certain changes and for suggesting ways to bring those changes about but there may be limits to its usefulness after those changes have been made. Freire does not discuss these possibilities.

Similar comments can be made about Worth. Even though he has a few remarks on the strengths of a system model, there is no mention of its possible limitations. Some questions which might be raised about a system model are the following. Is a system model slanted toward answering the questions of those who control systems? Does a system model deal adequately with the issue of conflict, or is there built into a system model a tendency to regard all conflict as dysfunctional? If change takes place rather naturally and spontaneously, how can a system model deal adequately with purposive human action by persons with differing views?[3] Worth does not examine such questions. If he had he might have been able to account for the possible problem in his overall approach which is the subject of the next, and final, section of this chapter.

A Problem in the Approach of Worth

Worth states that he builds his approach to planning upon a system model (1972:225, 301). Some assumptions underlying this model are that change is thought to occur rather naturally and uniformly,and that conflict is regarded as a somewhat abnormal and dysfunctional phenomenon. Equilibrium, system preservation, and system survival are important words.

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[3] These and other questions are raised by theorists like Silverman,(1970:26-43) and Dror (1971:14, 15).

But Worth also states that an important aspect of his approach to planning is what he refers to as "a choice of futures" view, i.e., that persons (persons of many different kinds and with divergent views) can act to choose and create the kind of educational system and the kind of society that each of them wants (1972:30, 36, 37, 157, 296, 300, 301). Some assumptions underlying this aspect of Worth's approach to planning would seem to be that change is believed to take place intentionally and perhaps unevenly, that conflict is a fairly normal and perhaps creative phenomenon, and that a pluralism of life-styles and institutions is to be the result. This aspect of Worth's approach has an almost political-model flavour.

The question is whether Worth does have two models in his approach to planning. Though he does not answer this question himself in an explicit way, he seems to answer it implicitly. His answer is to have both the system and the political models in theory, but to come down solidly on the side of the system model in his actual proposals.[4]

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[4] The "problem" in the approach of Worth might have been discussed in another way. There could have been the assumption that system models do have the capability for incorporating a more political model within them. In this case the analysis would have distinguished between "maintenance" and "adaptive" processes, and stated that while Worth has both of these in his system model in theory, in terms of concrete proposals, he emphasizes system maintenance and de-emphasizes system adaptability.

This analysis may be a way of explaining some previous observations about the approach of Worth. For example, it was shown that he believes strongly in the necessity of participation (participation being both one of the four basic ideals of the Commission on Educational Planning, and one of his own guidelines for planning) and yet follows through with few specific recommendations, particularly in the short-run, on ways in which people might be actively involved in shaping educational processes. He speaks of "a choice of futures," and yet accepts certain features of the present social system as so much of a given that their premises should not even be radically questioned. He advocates a variety of educational styles and yet also writes of the necessity for quality control of periphery forms of education. He advocates a pluralistic society and yet also assumes that what the economically disadvantaged and native people want is to be part of the existing industrial society.

It is almost as if there were a "struggle" going on inside Worth's approach to planning--a struggle between a system model and a model that is more political in nature. The former is oriented to answering the questions and serving the needs of those in high level positions, to centralized control, to system uniformity and survival, and to the assumption that change will take place naturally and without conflict. The latter is oriented to serving the self-defined needs of those who are to be served by the educational process, to decentralization, to pluralism and to alternative forms of education, and to the assumption that change is created by the initiative of people, many of whom probably disagree with one another. In the struggle between the system model and the political model in Worth's approach to planning, in terms of concrete proposals, the system model almost always prevails.

SUMMARY

In this chapter the Paradigm was used to compare and analyse the approaches to educational planning of Freire and Worth. In the first part of the chapter each dimension of the Paradigm was applied to the work of both planners. In the second part, the Paradigm was used to examine several overall issues (Paradigm Coverage, Use of Paradigm to Identify Features, The Base Models of Freire and Worth, A Problem in the Approach of Worth) in these two approaches to planning.

Chapter VII

SUMMARY, CONCLUSIONS, AND IMPLICATIONS

SUMMARY

The present study sought to understand, and to compare and analyse two approaches to educational planning. The first was that of Paulo Freire, a Third World educator, and the second was that of Walter Worth, a First World educator. The study used as prime resources documents written by Freire and Worth. In the case of Freire the resources were: *Cultural Action: A Dialectic Analysis*, *Cultural Action for Freedom*, "Cultural Freedom in Latin America," and *The Pedagogy of the Oppressed*. In the case of Worth the main resource was the final report of the Commission on Educational Planning, *A Choice of Futures*.

In order to carry out the study it was necessary to have an analytical framework which could be used to select and interpret the data from the written sources. No such framework was readily available, therefore one had to be developed. In order to obtain some of the perspective necessary to enable development of this analytical framework a sketch of the history of educational planning was presented. The sketch divided the history of educational planning into two phases, the period up to 1945, and 1945 to 1973. The intent was to arrive at what, in

1973, were regarded as the key ingredients of educational planning.

In the period up to 1945 educational planning was predominantly short-range; was fragmented in the sense that it usually only dealt with a small part of the educational process and in the sense that it was done in separation from planning in other parts of the process; and was isolated from issues outside the field of education. In addition, educational planning of that period accepted as given the existing goals of the educational system.

In the period between 1945 and 1973 there were various attempts to overcome perceived limitations in previous ways of planning. Developments before 1970, including various approaches such as Manpower, Social Demand, and Cost-Benefit, became referred to as First Generation Educational Planning; developments after 1970 as Second Generation Educational Planning.

Seven generally accepted (1973) ingredients of Second Generation Educational Planning were described and further developed. These ingredients plus the further development formed the analytical framework, or Paradigm, used in the study. The Paradigm is summarized below.

Paradigm for Second Generation Educational Planning

	Dimensions		Variables
I	ORIENTATION	1.	Philosophical base
		2.	View of education
		3.	Stance to the future
		4.	Techniques for approaching future
II	CONTEXT	1.	Analysis of social, political and economic structures and issues
		2.	Expectations for education in society
		3.	Means of connecting with planning in other areas
III	TIME	1.	Short-, medium-, and long-range proposals
		2.	Consistency over time
IV	SCOPE	1.	Core and periphery
		2.	Regional areas, and age, economic and ability levels
		3.	Organization levels, (institutional, managerial, and technical)
V	QUANTITY AND QUALITY	1.	All levels of human need (physical security, social, and self-actualization)
		2.	Expansion and change
VI	CONNECTION TO ORGANIZATION	1.	Nature of connection between planning and organization processes
		2.	Authority of planners
		3.	Planning-mindedness
VII	PARTICIPATION	1.	Who plans
		2.	The form of participation

This Paradigm was applied to the approaches of Freire and Worth, first of all to understand, and secondly to compare and analyse them. In both of these phases the work of Freire and Worth was examined in the light of each of the dimensions of the Paradigm in turn.

Paulo Freire was concerned with all dimensions of the Paradigm, though he did fail to consider fully two variables (Regional areas, and age, economic, and ability levels; and Organization levels) in the Scope dimension. The failure to consider age levels and finances were regarded as serious omissions. Freire built his approach to planning upon a political model. The importance of the historical-cultural situation, the necessity of struggle and conflict to accomplish desired ends, the need for radical change in the educational system and in society as a whole, were some of the features of this model.

Freire believed reality not to be static or predetermined, but to be in process. He viewed man as a potential creator of that reality. He tended to view man more as a corporate than as an individual being. He stressed the importance of people working together, particularly those of the lower economic classes, to understand and create the kind of future they desire.

Several of his key concepts were: generative words (words that have a syllabic richness that makes them useful for building other words and are charged with political meaning for learners); generative themes (co-operatively prepared codifications of the specific situations in which learners find themselves, so constructed that they help the learners make connections between their own situation and the larger social structure around them); praxis (the essential unity of reflection and action); and the theory of dialogical cultural action (the characteristics of which are co-operation, unity, organization, and cultural synthesis).

Walter Worth was also concerned with all dimensions of the Paradigm in his approach to planning. Worth built upon a system model but he was also seen to have some elements of a political model in the "choice of futures" aspect of his work. The latter aspect tended however, to remain in the theoretical stage and not receive translation into concrete proposals.

Worth saw reality to be in process, and man as a potential creator of that reality. He tended to see man primarily as an individual and not corporately. Change in societal and educational structures was believed to occur naturally and without the necessity of conflict.

Some of Worth's key concepts were: futures perspective (the need to shift the time perspective from past to future and to choose actively the kind of future desired); the person-centred society (a society dramatically different from that in 1973 in which the needs and rights of the individual will take precedence); a pluralism of learning modes (institutional, membership, and autonomous); and recurrent education (a lifelong claim upon schooling as a citizenship right for everyone).

There were seen to be similarities and differences in the approaches of Freire and Worth. Similarities included:

*A view of man as a potential creator of reality
*An active stance to the future
*An assumption that change in the educational process is necessary
*A view that there must be special provisions for education of the economically disadvantaged
*A common identity as Second Generation Educational Planners.

Differences included:

*The political model of Freire and the system model of Worth
*The world-view of Freire and the more Provincial view of Worth
*Freire's tendency to see the need for change in societal structures to meet individuals' needs and Worth's tendency to see the need for individuals to respond to meet the demands of social structures
*The willingness of Freire to be involved in the educational periphery and the emphasis in Worth

upon the core

*Freire's predisposition to refer to man as a corporate being and Worth's tendency to think of man as an individual

*Freire's concern with the teaching-learning process and Worth's concern with the institutional and managerial levels of organization life

*Freire's failure to discuss financial considerations and Worth's thoroughness in that area

*Freire's strong emphasis upon the matter of participation and Worth's apparent ambivalence on the matter.

A summary of the findings of the study is presented in Figure 2.

CONCLUSIONS

1. Freire and Worth in their approaches to educational planning were concerned with all dimensions of the Paradigm. Since the Paradigm represents generally accepted ingredients (1973) of Second Generation Educational Planning, both Freire and Worth can be classed as Second Generation Educational Planners.

2. Any omissions in coverage of the Paradigm were on the part of Freire and were confined to parts of variables. He failed to consider age and ability levels, and financial issues in variables in the Scope dimension.

1 of

Dimensions and Variables	Freire	Worth
I ORIENTATION		
1. Philosophical base	reality in process ... man an active subject ... political model ... roots in Marxism, Christianity and existentialism ... corporate man ... change takes place through struggle	reality in process ... man an active subject ... syst roots in North American liberalism ... individual man .
2. View of education	education a means of enabling persons to understand and deal critically with reality that surrounds them ... arises out of concrete social situation ... education as "cultural action for freedom"... focus on masses	education a means of enabling persons to understand a reality that surrounds them ... education also a means place in society ... focus on the individual
3. Stance to future	assumes man can create future ... education as "cultural action" ... path to future difficult	assumes man can create future ... a "choice of futur naturally occur
4. Techniques for approaching the future	comprehensive future ... brought about by theory of dialogical cultural action (cooperation, unity, organization, and cultural synthesis) ... dangers of technological future	comprehensive future ... brought about by systems the concepts regarding the content of education (problem-so life experience)
II CONTEXT		
1. Analysis of social, political, and economic structures and issues	global perspective ... emphasis on oppressed masses of third world ... domination by elites ... structural changes necessary ... sees context in a structural way	North American and Provincial perspective ... second- person-centred society (possible to have both) ... defi but in individuals in society
2. Expectations for education in society	education presently serves as an instrument of anti-dialogical action (i.e., for conquest, divide and rule, manipulation, and cultural invasion)	education presently serves to mold people to existing support a more active role ... but education should acc rewards come as result of individual effort)
3. Means of connecting with planning in other areas	analysis of education embedded in analysis of society as a whole (literary process uses political words) ... uses resource people from variety of backgrounds ... educational reforms often tied to reforms in other areas, e.g., agriculture	advocates coordination of planning efforts, e.g., a Regional Service Centres ... community schools as cent programs
III TIME		
1. Short, medium, and long-term horizon	covers total range ... generative words and themes in literacy and post literacy processes (cultural action phase) ... on-going revolutionary process (cultural revolution phase)	covers total range ... in short-run the "top-ten" pr Unit and Research and Development Board ... in long-ru
2. Consistency over time	advocates consistency in all phases ... seeks it through tying literacy, post-literacy and cultural revolution phases to similar bases (e.g., conscientization, those wishing to liberate cannot use methods of oppressors even in short-run)	advocates consistency because short-run proposals bu proposals (e.g., early childhood education) do move in (recurrent education) ... but some long-range goals (e short-range counterparts
IV SCOPE		
1. Core and Periphery	education should cover both ... where to begin depends on situation ... education as "cultural action for freedom" assumes importance of Periphery	education should cover both ... starts and remains i but is concerned about quality of activities there ... Core -
2. Regional areas, and age, economic and ability levels	acknowledgment of significance of regional areas ... only discusses education of adults ... economically disadvantaged central to process, alteration necessary in structures ... no discussion of various ability levels	acknowledgment of significance of regional areas ... cerned with economically disadvantaged, alteration nec covers various ability levels, though no discussion of
3. Organization levels, (institutional, managerial, technical)	discusses all levels ... prime interest in technical level, i.e., in the teaching-learning process ... blurs distractions among levels, activities to be shared ... omits any discussion of financial matters	discusses all levels ... gives more attention to ins than to technical ... maintains distinctions among lev matters
V QUANTITY AND QUALITY		
1. All levels of human need, (physical security, social, and self-actualization)	takes account of all levels ... tries to tie levels together (e.g., inability to read and write hinders fulfillment of all needs) ... focus on corporate needs	takes account of all levels (uses exact terms) ... a skills ... focus on individual needs
2. Expansion and change	both necessary, though mere expansion may only increase dependence upon existing elites ... new system of education to be built upon theory of dialogical cultural action (cooperation, unity, organization and cultural synthesis) ... advocates radical change--i.e., revolution	both necessary ... some forms of expansion result in recurrent education) ... quality also enhanced by addi aesthetic and moral dimensions, and through increased membership, and autonomous) ... no radical change
VI CONNECTION TO ORGANIZATION		
1. Nature of connection between planning and organization processes	praxis, i.e., reflection and action must constantly intermingle ... special planning departments or units may be useful but are not essential ... problems of implementation undercut because those doing implementing are implementing own plans	Organi[illegible] connection advocated, e.g., Planning capabilities at regional and local levels ... maintains plan and those who are planned for
2. Authority of planners	has shared view of authority ... distrustful of other bases for authority (position, charisma, expertise)	in high level planning, believes authority should be at lower levels tends to a more shared view
3. Planning-mindedness	planning must be part of the on-going life of the organization ... accomplished through means such as praxis, conscientization	planning must be part of the on-going life of the or through organizational structures ... a question of wh proposals for regional and local levels compared with p
VII PARTICIPATION		
1. Who plans	participation very important to process ... **must** come from lower classes and leadership group ... participation from others welcome but not necessary	advocates participation from all kinds of people ... through on this (e.g., there are few specifics about re various planning bodies, there is little about particip
2. The form of participation	direct and active (dialogical) participation, in long-run, from all ... in short-run, there must be direct and active participation from lower classes	direct and active participation from all advocated . clients" ... elsewhere speaks of learners as "clients" ... that certain kinds of negative or disruptive partic

Figure 2

Summary of Findings

Freire	Worth
in process ... man an active subject ... political roots in Marxism, Christianity and existentialism rate man ... change takes place through struggle	reality in process ... man an active subject ... system model and a political model ... roots in North American liberalism ... individual man ... change takes place naturally
on a means of enabling persons to understand and deal y with reality that surrounds them ... arises out of social situation ... education as "cultural action om" ... focus on masses	education a means of enabling persons to understand and deal critically with the reality that surrounds them ... education also a means of enabling persons to find their place in society ... focus on the individual
man can create future ... education as "cultural .. path to future difficult	assumes man can create future ... a "choice of futures" ... appropriate future will naturally occur
nsive future ... brought about by theory of dia- ultural action (cooperation, unity, organization, ral synthesis) ... dangers of technological future	comprehensive future ... brought about by systems theory base, futures forecasts, concepts regarding the content of education (problem-solving, communication, valuing, life experience)
perspective ... emphasis on oppressed masses of third domination by elites ... structural changes ... sees context in a structural way	North American and Provincial perspective ... second-phase industrial society vs. person-centred society (possible to have both) ... deficiencies not in societal structures but in individuals in society
on presently serves as an instrument of anti- action (i.e., for conquest, divide and rule, ion, and cultural invasion)	education presently serves to mold people to existing patterns, though many in society support a more active role ... but education should accept basic views of culture (e.g., rewards come as result of individual effort)
of education embedded in analysis of society as a terary process uses political words) ..., uses people from variety of backgrounds ..., educational ften tied to reforms in other areas, e.g., agriculture	advocates coordination of planning efforts, e.g., a provincial planning body ... Regional Service Centres ... community schools as centres for community service programs
total range ... generative words and themes in and post literacy processes (cultural action phase) ing revolutionary process (cultural revolution phase)	covers total range ... in short-run the "top-ten" proposals ... medium run, Planning Unit and Research and Development Board ... in long-run the person-centred society
es consistency in all phases ... seeks it through eracy, post-literacy and cultural revolution phases bases (e.g., conscientization, those wishing to cannot use methods of oppressors even in short-run)	advocates consistency because short-run proposals build momentum ... some short-run proposals (e.g., early childhood education) do move in direction of long-run goals (recurrent education) ... but some long-range goals (e.g., participation) do not have short-range counterparts
on should cover both ... where to begin depends on ... education as "cultural action for freedom" mportance of Periphery	education should cover both ... starts and remains in Core ... acknowledges Periphery but is concerned about quality of activities there ... seeks to bring Periphery into Core
edgment of significance of regional areas ... only education of adults ... economically disadvantaged process, alteration necessary in structures ... no of various ability levels	acknowledgment of significance of regional areas ... covers all age levels ... concerned with economically disadvantaged, alteration necessary in these individuals ... covers various ability levels, though no discussion of "exceptional" adults
s all levels ... prime interest in technical level, he teaching-learning process ... blurs distractions els, activities to be shared ... omits any discussion al matters	discusses all levels ... gives more attention to institutional and managerial levels than to technical ... maintains distinctions among levels ... analysis includes financial matters
count of all levels ... tries to tie levels together bility to read and write hinders fulfillment of all focus on corporate needs	takes account of all levels (uses exact terms) ... advocates teaching of life-experience skills ... focus on individual needs
essary, though mere expansion may only increase upon existing elites ... new system of education to pon theory of dialogical cultural action (co- unity, organisation and cultural synthesis) ... radical change--i.e., revolution	both necessary ... some forms of expansion result in qualitative change (e.g., move to recurrent education) ... quality also enhanced by addition of futures-perspective, aesthetic and moral dimensions, and through increased modal diversity (institutional, membership, and autonomous) ... no radical change
i.e., reflection and action must constantly inter- special planning departments or units may be useful t essential ..., problems of implementation undercut ose doing implementing are implementing own plans)	Organizational connection advocated, e.g., Planning Unit ... should also be planning capabilities at regional and local levels ... maintains distinction between those who plan and those who are planned for
ed view of authority ... distrustful of other bases ity (position, charisma, expertise)	in high level planning, believes authority should be based on position and expertise ... at lower levels tends to a more shared view
must be part of the on-going life of the organ- . accomplished through means such as praxis, zation	planning must be part of the on-going life of the organization ... accomplished through organizational structures ... a question of whether Worth is specific about proposals for regional and local levels compared with provincial level
ation very important to process ... must come from es and leadership group ... participation from come but not necessary	advocates participation from all kinds of people ... a question of whether he follows through on this (e.g., there are few specifics about representation of lower classes on various planning bodies, there is little about participation in "top-ten" proposals)
d active (dialogical) participation, in long-run, .. in short-run, there must be direct and active ion from lower classes	direct and active participation from all advocated ... learners to be "more than mere clients" ... elsewhere speaks of learners as "clients" ... that most people are followers ... that certain kinds of negative or disruptive participation are not acceptable

Figure 2

Summary of Findings

3. Freire's approach to planning emphasized the Context and Participation dimensions of the Paradigm and placed somewhat less stress upon the Scope dimension. Worth's approach emphasized the Scope and Connection to Organization dimensions and de-emphasized some aspects of the Participation dimension. The tendency in Freire and Worth to emphasize and de-emphasize these particular dimensions was a way of identifying a fundamental contrast in their approaches to planning arising out of the political-model base of Freire and the system-model base of Worth.

4. In addition to the system-model base of Worth the study identified some features of another model in his approach to planning. Worth stated that an important aspect of his approach to planning was what he referred to as "a choice of futures." This aspect was seen to contain many of the characteristics of a political model. This model tended to remain in the theoretical stage in Worth's approach to planning and not to be developed (as the system model was) into concrete proposals.

5. The analytical framework, or Paradigm, proved a useful instrument for opening up the planning approaches of Freire and Worth.

IMPLICATIONS

The following are implications which arise out of the study.

1. For the Paradigm. Every model has adequacies and inadequacies. Those who are to study and/or be affected by a particular planning approach should be informed of both. A model's assumptions should be explicitly stated. Neither Freire nor Worth referred adequately to the strengths and limitations of their models.

I offer, therefore, one suggestion for change in the Paradigm. A fifth variable ("Strengths and limitations of the model(s) used") should be added to the Orientation dimension of the Paradigm. The modified version of the first dimension of the Paradigm follows.

Dimension	Variables
I ORIENTATION	1. Philosophical base 2. View of education 3. Stance to future 4. Techniques for approaching future 5. Strengths and limitations of the model(s) used

2. For the use of the Paradigm. In addition to the kind of use it had in the study the Paradigm might also be used in a less complicated way as a means of attaining rather quickly some perspective on a particular planning approach. It could be used as a mental framework for developing questions and criticisms of planning approaches. It would, for example, enable one who was examining a particular planning proposal to see possible omissions or inconsistencies in various dimensions of

that proposal. The Paradigm could be useful to administrators, teachers, and members of the public in becoming more aware of the nature of various proposals presented to them.

3. For the development of a world-view. Reasons for the significance of the study were presented in Chapter I. One of these reasons was the potential usefulness of seeking to come to grips with the thought of someone from another "world," with a view to getting a better understanding of one's own "world." As this study was carried out I believe the soundness of this reason was confirmed.

At times, when reading Freire and Worth, it actually seemed that their writings were describing two different planets. For example, to Freire, North Americans are oppressors of the masses of people in the Third World. One would not get such a view of North Americans by reading Worth's A Choice of Futures.

To be confronted with the views of a Freire (even if one ends up rejecting them) is to be asked to look at oneself from another side and to search for hidden assumptions and hidden impacts of one's way of life. It is to be faced with the question of if one's way of life is so damaging to others elsewhere must it not also, perhaps in very subtle ways, be damaging to oneself? How can one plan for an educational system which has, for example, self-actualization as one of its goals, without taking account of possible violence one is doing to others elsewhere. Can one be self-actualized while doing violence to others? Must educational planners have an explicit world-view as part of their interpretation of the context of planning?

These are, I believe, good questions for planners to be confronted with. Avoidance of them could unnecessarily limit and falsify the base upon which they build their approach to planning. Avoidance of them could mean that a particular approach to planning, instead of being a partial solution to the overall difficulties that beset man, could itself be part of the problem.

4. For further study.

*An examination of the underlying bases of system models with a view to discovering whether these models have a conservative bias which could limit their usefulness for some types of educational planning. Such an examination would have to take into account the question of how a model which, in part, places a premium upon system survival and upon a system returning to a state of normalcy after extra-system pressure, could be used to plan for alternative futures.

*An examination of the applicability of some of the concepts of Freire (e.g., generative themes, praxis), and of some of the concepts of Worth (e.g., futures perspective, variety of program modes) to the training of educational administrators.

*An examination of how the analytical framework used in this study might relate to the decision-making process in organizations.

CONCLUDING REMARKS

The approaches to educational planning of Paulo Freire and Walter Worth have been examined and criticized. There has been every attempt to be fair to what these two men have written. Because they have not had the opportunity to respond to comments made about them perhaps it would be fitting to let the concluding remarks ("the last word") be their words and not mine. I have attempted to choose words that indicate some of their important concerns, words that represent Freire and Worth at their best.

> If learning to read and write is to constitute an act of knowing, the learners must assume from the beginning the role of creative subjects. . . .
>
> Learning to read and write ought to be an opportunity for men to know what speaking the word really means: a human act implying reflection and action. As such it is a primordial human right and not the privilege of a few. Speaking the word is not a true act if it is not at the same time associated with the right of self-expression and world-expression, of creating and re-creating, of deciding and choosing and ultimately participating in society's historical process (Freire, 1970b:12).

> The transformation of the present system of schooling into one of recurrent education is a vast and ambitious undertaking. It goes well beyond anything ever attempted in Alberta, Canada, and most other countries. It requires a total rethinking of the educational system and the learning transaction

in all its aspects: goals, structure, process, planning, resources.

Such a transformation in education and in society will not come overnight. It will require long and careful cultivation as a common denominator for decisions and rewards in the decades ahead. The launching pad for this venture could be the report of the Commission on Educational Planning (Worth, 1972:301).

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APPENDIX A

INFORMATION SHEET ON DR. WALTER H. WORTH

APPENDIX A

FOR YOUR INFORMATION: COMMISSIONER, DR. WALTER H. WORTH

Personal

Place of birth - Regina, Saskatchewan
Date of birth - November 12, 1925
Married with two daughters ages 16 and 20
Lifelong interest in athletics - Jr. football, hockey; middle-range golfer; Past President Derrick Golf and Winter Club

Education

Public School - Regina, Saskatchewan
Secondary School - Edmonton, Alberta
Bachelor of Education (English, History) - University of Alberta, 1949
Master of Education (Educational Psychology) - University of Alberta, 1952
Doctor of Education (Elementary Education) - University of Illinois, 1959

Experience

Armed Services - 1944-46
Business - 1 year, Hoover Machine Company, Edmonton
Teacher - Edmonton, Elementary and Jr. High School
Superintendent of Schools, Alberta Department of Education - 1951-55, served in Clover Bar, Neutral Hills and Acadia School Divisions
Assistant Professor of Education - 1955-57, University of Alberta
Instructor in Education - 1957-58, University of Illinois
Head Supervisor of Elementary Student Teaching - 1958-59, University of Illinois
Associate Professor of Education - 1959-60, University of Alberta
Professor and Head, Department of Elementary Education - 1960-66, University of Alberta
Associate Dean, Faculty of Education - 1966-67, University of Alberta
Vice-President for Planning and Development - University of Alberta, 1967 to 1969, then seconded to Commission on Educational Planning

Publications and Papers

Almost 100 articles in publications like Canadian Administrator, Alberta Journal of Educational Research, Elementary English, Educational Administration and Supervision, and a variety of teachers' and trustees' associations' journals.

Most recent publication prior to Commission Report - Before Six - A Report on the Alberta Early Childhood Education Study - sponsored and published by The Alberta School Trustees' Association

Selected Activities

Director, Alberta Leadership Course for School Principals - 2 years

Consultant, CEA Short Course for Canadian School Superintendents - 6 years

Speaker at educational conferernce and professional meetings throughout Canada and the Northern-Western United States